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THE SUMMONS TO A LARGER EVANGELISM*

Address by Dr. John R. Mott, Chairman of the International Missionary Council, at the Regional Retreat Conference near Peiping, in April, 1929.

During my recent journeys, which have taken me to all but one of the continents of the world, I have everywhere heard in unmistakable terms the summons to a larger evangelism. By larger evangelism I have in mind not only the numerical or quantitative aspect of the subject, but also, and even more, the intensive or qualitative. Expressed quite simply this means to make Jesus Christ known, loved, trusted, obeyed and exemplified in individual life and in human relationships. Beyond question, this is the work most needed. In far too many cases it is the work relatively most neglected. It constitutes preeminently the most important, the most highly multiplying, the most enduring activity in which Christians are called upon to engage. Is it not also the most Christlike of all human ministries?

Surely the leading of men into reasonable and vital faith in Christ and then influencing them to extend His sway in the whole range of individual life and social relations was central in the mind of Christ Himself. When he announced, "I am the Way, and the Truth, and the Life", He left no room for doubt among His followers upon this point. When He proclaimed that He "came to seek and to save that which was lost" He revealed His governing purpose, and at the same time, the purpose which should dominate His followers through all generations. When we hear Him saying that He "came not to be ministered unto, but to minister, and to give His life a ransom for many" we find ourselves in the presence of the most profound mystery as well as the most significant reality. When we listen to His stupendous claim, "I came that they may have life, and may have it abundantly", we recognize that we have a message which will satisfy the deepest longings of the human heart and meet the greatest needs of the human race. When we hear His command, "Go ye into all the world, and preach the Gospel to every creature", it is well that we remind ourselves that as in the case of all His commands, this is not optional but obligatory; moreover, that the language in its essential meaning is not subject to any two interpretations. For example, does "go" mean "stay? Does "ye" include Christians now living or not? Does "preaching the Gospel to every creature" mean to repeat it over and over again to those who have the opportunity of hearing and accepting it, whether they will or not, whereas vast multitudes in almost every area of the world are not afforded the opportunity? When giving His parting instructions before the cloud received Him out of the sight of His followers, He gave equally explicit and binding instructions in the words "Ye shall be witnesses unto Me" throughout the world. "Ye", speaking to the Christians throughout the ages, "shall be witnesses unto Me". What is the function of the witness? Is it simply to sit still and to say nothing? Is it not rather to testify concerning the things which he knows

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either as a result of personal experience or of personal observation? Again, as we hear Christ saying to some of His early disciples "Follow Me, and I will make you fishers of men", we find revealed not only His desire for those who would come after Him, but also the method underlying the most natural and fruitful expansion of His Kingdom. In view of utterances like these, which could be greatly multiplied, can we question that the work of evangelization in its most comprehensive and profoundly pervasive and penetrating sense was central in the purpose and program of our Lord Jesus Christ?

The making Christ known and His will regnant in all life and human relations has been foremost in the thinking, planning and action of Christian workers in those fields and at those times where and when the Christian religion has been manifested in its purest form and has worked with the greatest transforming and world-conquering power. This indisputable fact, the more we ponder it, should serve as an added summons to Christian leaders today to lend themselves with all the power of initiative and all the influence they possess to larger and more productive plans and sacrificial efforts to widen the limits of Christ's Kingdom.

We must hear and heed such a call when we remind ourselves of the comparatively small numbers who are being won today to full allegiance to Christ. When I contrast the numbers who are being thus won in your field with the results which were being achieved at the time of my first visit thirty-three years ago, I find, as you must, substantial ground for encouragement and for rejoicing; but when with you I contrast the numbers who are now being led into belief and fellowship with Christ with the vast numbers on every hand who are not being won, then I must admit that we should be driven to our knees in penitence and in prayer for a fresh sense of mission that we may actually do the work of evangelists. It has been most solemnizing to learn that in certain quarters of the field there has been an actual shrinkage in church membership.

Still louder is the call which all attentive ears must hear to press the vitally productive work of evangelism, when we lift up our eyes and behold all around us the great numbers within the sphere of our influence. In none of my preceding six visits to your field have I found the doors so wide open to wisely planned and well directed evangelistic effort as I do at present. Moreover, as we look through these open doors and pass through them we find to a remarkable degree all classes and conditions of men wonderfully accessible to such friendly and constructive ministry, It is most encouraging to find the multiplying evidences of interest as manifested by inquiry. Is it not true also that men are today responsive to the note of reality wherever they hear it? The longer I have lingered in your field, and the more intimately I have entered into conversation with your most discerning workers and observers, the more strong and vivid has become the impression that there are fields all over China which are literally dead-ripe unto harvest.

Do we not hear the summons to a larger evangelism as we listen to the deep undertone of the need of men all around us? I challenge you to quiet your souls and to think for a few moments of individuals you know who today are living without Christ. Think of those who are living worldly, proud and selfish lives. Think of those who are living indifferent, apathetic and unresponsive lives. Think of those who are living narrow, contracted, withering, atrophied lives. Or recall those who are living burdened lives—weighed down with impossible economic, social and moral weights and handicaps. Again think of those who are living fiercely tempted lives in the very vortex of temptations which are tending to blast character. Think, yes, feel with a heart of sympathy for those who are living enslaved, defeated lives, and who are in the gloom of despair and discouragement. Think how many also are today living sorrowing lives — lives of utter loneliness, with no gleam of hope. In a word, if I may use what seems like a contradictory expression, think of those on every hand who in reality are living lifeless lives, and then remember again His marvelous word and provision – "I came that they may have life and that they may have it abundantly"; and that arresting word of St. James "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death (that is, from separation from vitality), and shall cover a multitude of sins". In the presence of such indescribable need and in possession of such an aboundingly adequate Gospel, can we question that we are being called into the work of lifegiving evangelization on a scale and with a quality the like of which we have never known?

We Christians should not permit ourselves to be oblivious to the designs and actions of the forces of evil which I observe are putting forth supreme efforts in your land as well as across the breadth of the entire world. Think of the magnitude of these forces of demoralization, deterioration, and disintegration; it is enough to stagger us. Think of their ceaseless activity: they take the working of the law of gravitation, and like gravitation their tug is always downward. Note also the ingenuity and enterprize of the leaders of sin's forces. Their worldly wisdom puts us Christian workers to shame. What marvelous adaptation of means to nefarious ends. Above all, we should be stirred as we contemplate the cruelty of the forces of sin and shame. They mean no good whatever. As in the case of Christ Himself, we His followers should be stirred to deepest depths with bitter indignation and vigorous hatred, and should declare and wage until death uncompromising warfare against everything which tends to disintegrate charecter and devitalize faith. Here, thank God, we employ not carnal weapons, but go forth clothed in the armor of light, well knowing that He that is in us is greater than he that is in the world.

We are living in an intense age. I question whether in any previous generation men have been so preoccupied or absorbed as at present. Many have their attention absolutely

occupied with love of money and with the processes of money making. Still larger numbers have their minds and hearts filled and haunted with the tantalizing experiences of grinding poverty. What multitudes also on every hand are devoted with all their souls to pleasure-seeking in the midst of growing love of ease, luxury and softness. How many have their thoughts taken and their ambitions governed by the quest for worldly fame, political preferment or party advantage. It has been startling to me to find among your people so many whose brains are surging with the ideas of the more sinister forms of Communism. Under such conditions as these it will require something with the power of a tremendous attraction to arrest and hold the attention. This in itself constitutes an additional summons to the larger evangelism, because Christ only is able to meet such a situation. Has He not said, "I, if I be lifted up will draw all men unto Myself"—no matter how preoccupied and no matter how intensely absorbed they may be. When properly presented by life and word He, the irresistible Magnet, has never been known to fail to draw men unto Himself.

Coming among you I have been alarmed to find so many Christians, including not a few leaders, who seem to be depressed, disheartened and discouraged. They give evidences of being bewildered and uncertain as to the path they should take and as to the message they should proclaim. Some of them reveal a lack of sense of direction and sense of mission. Their attitude might be described in a word much used in the West the last few years, a word taken over from the French, "defeatism". By this is meant the attitude which invites defeat. In my judgment, based on experiences in different parts of the world, there is nothing comparable, in meeting and overcoming or completely changing this attitude and spirit, to the waging of aggressive evangelism accompanied by manifestations of the wonder-working power of the Living Christ, the One alive for evermore, and the One who ever leads in triumph. In other words, the great need right now is that of present-day evidences of the reality and conquering power of Christ—indubitable proofs that He not only was but that He also is, and that He is able to communicate Himself inwardly to men, and to work in and through them His marvels. Thank God, our day is not wanting in such convincing demonstrations both in the realm of individual life and also in that of social transformation.

It is well that we be solemnized with the reflection that churches which allow themselves to cease to be evangelistic will ultimately cease to be evangelical. I use this word evangelical not in the restricted sense of characterizing a particular party, as is true in some countries, but in the sense of recognition and expression of the Deity of our Lord Jesus Christ. How true it is that men may have their names on the roll of membership of churches which possess massive and true creeds, and yet by their lives and example they may totally belie such profession. "Why call ye Me, Lord, Lord" said Christ, "and do not the things which I say"! Thus the reality and vitality of our faith is involved in our attitude and practice with reference to the summons to a larger evangelism. As Archbishop Whately has said, "If my faith be false, I ought to change it, whereas, if it be true, I am bound to propagate it". In other words, if you and I have professed a delusion in acknowledging allegiance to Jesus Christ as Lord, we have nothing more important to do than to disavow such superstition or error; but on the other hand, if we have professed the truth (and I am persuaded that we all stand ready to die for this cornerstone teaching of the Christian faith rather than surrender it), then let us be logical, let us be honest, let us be real, and devote ourselves with sincerity and conviction to propagating through word as well as life this dynamic, transforming and word-conquering truth. While my wife and I were visiting North Africa a few years ago we were reminded afresh that once over that vast stretch existed literally thousands of Christian churches and chapels having a creed as vital as any possessed by those of us here today; but they allowed themselves to become absorbed in their controversies and divisions, and they neglected to hold in its proper central prominence in their plans and activities the obligation to evangelize. Then the process of atrophy set in and they later became easy prey to the Moslem hordes.

As I come back among you on this particular visit I seem to hear more than ever before the summons to all who bear the Christian name to evangelize on a wider scale and with a more intensive emphasis than ever before, in order that we may enter into the heritage prepared for the church in this country by the working of God's absolutely never-failing laws. One of these laws is that of sowing and reaping, by which we mean, that after good seed has been sown, and through the years properly watered and nurtured, and other favoring conditions of soil and climate have been provided, there comes eventually the day of harvest. My repeated visits to China have impressed me that in the aggregate there has been sown over these provinces a vast amount of seed. Generally speaking it has been good seed. I have no shadow of doubt that much of this seed has fallen on good ground and that it has been well watered—at time with tears. Under careful nurturing growth has gone forward. I hear in unmistakable terms the word of Christ Himself "Lift up your eyes and look on the fields that they are white already unto harvest". But in vain the widespread sowing of the best of seed, in vain the faithful watering and patient nurturing of the growing grain, unless when the day of ripening harvest comes, the workmen thrust in their sickles and gather the sheaves unto life eternal.

Another law which has been working with like certainty is that of Christlike living. By this we mean that wherever with simplicity and humility Christ has been or is being lived we stand on the threshold of a possible expansion of His Kingdom. Here again, I am persuaded, that throughout your field there have been and are today innumerable examples of Christlike living—lives which would be totally inexplicable apart from Christ's relation to them. Such examples alone do not suffice. They may and do create hungerings and

thirstings after righteousness, and awaken longings to know their secret. We do well to remember that faith cometh by hearing and hearing by the Word of God. Therefore, there must be those, and does this not include all who bear the name, who will seek by friendly conversation and wise teaching to usher people into the secret of such living—confronting them with the living Christ and His requirements.

We simply must have larger resources placed at the disposal of Christ if we are to enter into the possibilities of the larger evangelism. Again let it be emphasized that there must be multiplied in every field the number of apologetic lecturers and writers and of skilled evangelists who actually do the work of the evangelist. In every field I find there is also imperative need of the liberation within the churches of a larger lay force. Christ has pointed the way to meet these two admitted needs. Listen afresh to His word, "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest". With the greatest lucidity he emphasizes as the one chief method—intercession. He thus makes clear that in this vital matter of leadership as in every other respect, the larger evangelism is a superhuman undertaking. How true it is that the spiritual awakening of any community in any country may be expected when Christians recognize that it must be a work of the Ever-Living and Ever-Creative God. They must also recognize that while this is true He does not accomplish His marvels apart from human instrumentality. The solemn responsibility rests upon His followers first to place themselves unreservedly at His disposal, and, secondly, to afford an atmosphere of belief. It was said of Christ Himself on one occasion when he had visited and labored in his own town that "He could do no mighty work there because of their unbelief". The days of Divine response and working are past only in case of those to whom the days of obedience and faith are past.

There is also the marvelous law of prayer. On the authority of Christ, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you". In such clear language which, you will recall, He reiterated, Christ has made it as clear as sunlight that prayer will be answered, For some reason, however, which never fails to move me with awe, He has been pleased to condition His working on the faithfulness or faithlessness of His followers. In vain then do we knock unless, as doors swing open in answer to prayer, His followers press the advantage and enter into the heritage thus prepared for them.

We must all recall that other almighty law – the law of sacrifice. If there is any one lesson more than another enforced by the example and teachings of Christ it is that of the reliability of the law of sacrifice and of the marvelous harvests which it makes possible. He lets us into the profound secret of the largest fruitage in His word. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth" not little but "much fruit". What is this but an all-appealing summons to the larger evangelism?

The question naturally arises, What does this unmistakable summons which we all hear calling us to a larger evangelism require on our part? What are some of its implications? Let me therefore amplify by indicating the conditions with which we must comply, the prices which must be paid. One requirement of the larger evanglism is the manifestation of larger desire. A study of the world mission of Christianity reveals clearly that a precursor to every great or truly notable advance of the Christian religion has been an outbreaking of unselfish desire on the part of individual Christians or groups of Christians, that the living Christ might thus manifest Himself. The methods of evangelism change from age to age and vary widely in different countries, but the spirit or passion characterizing true evangelism is the sams at all times and in all places. How is such holy and triumphant desire generated? Expressed quite briefly and simply I would aay it comes as a result of meditation. Bishop Gore has recently summed up tersely the great need in meeting all of our difficulties or problems: "We do not think, and we do not pray". Without doubt, such desire as will issue in the larger evangelism is the product of intense thought or meditation. In fact, religion without emotion is religion without reflection. On what must we think or meditate if the fires of evangelism are to be kindled and to be kept burning brightly? In the first place, let us think earnestly and thoroughly on the needs of men without Christ. I challenge any individual Christian or group of Christians to let their minds dwell honestly upon lives lived apart from Christ and not have it result in the generation of an unselfish desire to have their need met in the only adequate way—Christ's way. Quite as much, even more, must we meditate on God Himself—His character, His disposition, His ways of working, His requirements, His resources, above all upon His marvelous manifestation in the sacrificial action and ever-creative working of Christ. We His followers are prone to dwell on the need and importance of Christ's wonder-work, but do we ponder as much as we should the price He paid and its significance?

The larger evangelism necessitates larger plans. My whole soul responds to the challenge sounded out in the series of Regional Retreat Conferences here in China during these days by Dr. Cheng Ching-yi, the General Secretary of the National Christian Council, and the Moderator of the Church of Christ in China, and in which he appeals to the Christians of China to double during the next five years the membership of the Christian Church. It has also been inspiring to hear the ringing call of Kagawa, the Christian social reformer of Japan, to augment the number of Christians in that field from a quarter of a million to a million. Examination of the plans of these two leaders will satisfy anyone that they are not the product of superficial thinking, and that they have not been set forth without carefully counting the cost. Personally, I think we should not be limited by any numerical estimates or goals,

although they are not without their marked advantages. Christ will not stay His hand at any stage set by man. It is characteristic of Him to transcend all human calculations and to sweep past all our goals. The important thing is that we widen our horizons and expand our plans to embrace the whole of life within the range of our opportunity and influence.

To ensure the achievement of the larger evangelism there must be on our part a larger comprehension or understanding of our field. We must know more thoroughly the background and antecedents of the people to be evangelized. We must familiarize ourselves with their battlegrounds with temptation. We must acquaint ourselves sympathetically with their unanswered questions and honest doubts. We must study the plans and manœuvres of the forces which oppose us in the heavenly warfare. We must recognize and take advantage of all favoring conditions. We must enter into a more profound understanding of the times in which we are living. We must know with thoroughness our message.

This leads me to emphasize that the larger evangelism requires a larger message. I would not say a new message, for I recall that in that remarkable deliverance on the message at the recent Jerusalem Conference that the representatives of the churches of fifty-one nations, including those of many ecclesiastical backgrounds and of different schools of thought, voiced as their united conviction the fact that our message is Christ Himself. Notice, we do not have a new message, for He is the same yesterday, today and forever. We do, however, have a larger Christ in the sense that we have so many more Christians now than ever and this means that we have many more interpretations based on personal experience as to who He is and what He can do, and likewise have many more fascinating and impressive demonstrations of His power to work great transformations in communities and among whole peoples. In the past Christ has been placed over against the weaknesses, short-comings and sins of non-Christian religions and other non-Christion systems. Largely as a result of the studies and discussions of the Jerusalem Conference, as Christ has been considered alongside of the values of these non-Christian faiths and systems, He has loomed higher than ever, and stood out more distinctly and vividly than ever as absolutely unique and supreme, as one other than all the rest—"strong among the weak, believing among the faithless, erect among the fallen, clean among the defiled, living among the dead", King of Kings, Lord of Lords, the Fountain-Head of spiritual vitality.

The larger evangelism demands the employment of a larger strategy. In the world war the French brought into use the term "grand strategy" by which they meant the strategy which took in all fronts, in fact, the whole map. The time has come in our world-wide Christian movement when we must do likewise. Jerusalem taught us that nearly all of the problems which most of us had been regarding as purely national would be best understood and solved when thought of in their world-wide aspect and as of world-wide interest and concern. I have in view, however, under the head of strategy the more obvious phases of the subject. For example, we need to recognize constantly that there are strategic places in every country—places which if won for Christ facilitate the reaching of the entire country. There are strategic classes or groups who, if enlisted on the side of Christ, make it much easier to win other elements of the population. Again, there are strategic methods which if given right of way add enormously to the effectiveness and fruitfulness of all other methods. And we do well to recall that there are strategic times, times which if we take advantage of make possible our hastening greatly the realization of our spiritual objectives.

We need to realize also the need of larger adaptation of methods and means. In this connection I might mention some of the plans and emphases which in different parts of the world are helping to ensure the larger and more enduring results in the realm of evangelism. One plan is that of utilizing for the work of evangelization certain seasons. For example, increasing numbers of Churches in all parts of the world are making much of the Easter season as an occasion for large ingatherings. Another method is that of concentrating all the Christian forces, and at times along with them, other constructive agencies, on influencing for Christ and His program an entire community. A splendid illustration of this plan is that of the campaigns conducted in recent years in Des Moines, Iowa. The emphasis placed on social evangelism, for instance, as under the leadership of Kagawa in Japan, has proved to be most timely and effective. One of the most reassuring developments of recent years has been the way the subject of religious education has been lifted into prominence in the plans and programs of so many of the Protestant churches East and West. In my judgment we are only in the beginning of the new period of realization of the enormous possibilities of this method. Here the Church of Rome and the Hebrew Community have much to teach us, not so much in their methodology nor in the content of their teaching as in the fact of their giving the subject so largely the right of way. Again it is gratifying to note in different parts of the world the way discerning leaders are coming to recognize the necessity and value of a far larger use of well-adapted Christian literature in furthering the ends of evangelism. Here some of the anti-Christian movements, such as that of Communism, may well stimulate us to abler leadership and greater activity.

An admitted need near and far is that of giving larger attention to raising up and training apologetic lecturers and writers, as well as evangelists. We are paying dearly for our relative neglect of this tremendously vital matter. Stanley Jones, by his round table method, to which such wide and sympathetic attention has been given, has made an invaluable contribution to the cause of evangelism, especially among the more thoughtful and better educated classes. The multiplication of retreats, and likewise of the number of persons qualified to conduct them, is proving to be one of the

most fruitful means in the preparation of workers. Whatever makes for augmenting the vitality of Christian leaders makes powerfully for the realization of the objectives of the larger evangelism. It is my conviction that we must give vastly more attention to what takes place in preparation for personal and social evangelism, and likewise what takes place in the conservation of the results of personal and social evangelism than what actually transpires in the midst of the process of social and personal evangelism. It is in our shortcomings in these two realms that one discovers the explanation for most of the unsatisfactory aspects and results of evangelistic work.

If we are to have the larger evangelism to which Christ is unmistakably summoning us on every field there must be achieved a larger unity among the Christian forces. Without this we will not have a triumphant apologetic. On the authority of Christ, the all-conquering apologetic is the genuine oneness of His followers. Too much we lose sight of the fact that in His high-priestly prayer He prayed that we all may be one, not as an end in itself, but "that the world may believe" in His divine mission. When I come into a field and discover wide-spread unbelief and a dearth of evangelistic efforts and fruits, I make up my mind that the principal cause must lie right here—that there are divisions in the ranks of those who acknowledge the Lordship of Christ. I have never found manifestations of the truly larger evangelism, the world-conquering evangelism, where the Christian leaders and Christian workers in general, through envy, jealousy, self-seeking, profitless controversy, and lack of unselfish and sacrificial devotion failed to present a united front.

THE SEVENTH ANNUAL MEETING OF THE N.C.C.

The Seventh Annual Meeting of the N.C.C. was held on the campus of Hangchow Christian College from May 18 to 25. The fact that the College was not in session at this time made it possible for the Council to meet in this beautiful spot under ideal conditions. Not a little of the success of the meeting was undoubtedly due to the fact that the meeting could be held out of Shanghai and away from the many distractions of this great city.

The meeting marks a new stage in the development of the Council. For the first time in its history the Council met as a directly representative body, all but a very few of the delegates to the meeting having been elected by the twenty-one cooperating churches, representing approximately seventy-two per cent. of the Protestant Christian community, and by ten national Christian organizations which ever since the formation of the Council in 1922 have been included among the bodies indirectly represented in the Council. In addition to these there were five members of the outgoing Executive Committee not elected by the bodies with which they are connected owing to furlough and other reasons, but attending this meeting by vote of the previous Annual Meeting, and nine co-opted members. Ordinarily there have been twenty-five co-opted members, but owing to the changes in the constitution, the Executive Committee decided not to fill vacancies in this group for this meeting.

The Council was fortunate in having with it throughout the greater part of its sessions Dr. John R. Mott, chairman of the International Missionary Council; Dr. M. Kozaki, chairman, and Dr. Wm. Axling, honorary secretary of the N.C.C. of Japan; Rev. C. E. Wilson, secretary of the Baptist Missionary Society of London; and Dr. Frank D. Gamewell, who, during the past few years since his retirement from China, has been a member of the secretarial staff of the Board of Foreign Missions of the Methodist Episcopal Church in New York. These friends contributed in many ways to the success of the meeting.

Dr. T. C. Bau, the chairman of the Council, presided, and in view of the absence of the two vice-chairmen, Bishop Roots and Dr. R. Y. Lo were elected to these positions for the duration of the meeting. Dr. David Yui was elected chairman of the Business and Miss Margaret Frame chairman of the Nominating Committee.

The proportion of new members was considerably greater than in the past, and it took some time for the delegates to become acquainted with one another.

During the greater part of two days the Council met in five commissions dealing with the following subjects: The state of the Church and the need of a forward evangelistic movement; Christian leadership; religious education; the relation of the older and younger churches; and Christian literature. Much of the main work of the Council was done in these group meetings, and recommendations coming before the Council were first drafted in these commission meetings or by the Business Committee itself.

The proposed revision of the constitution was first read to the Council as a whole and time given for questions and comments. It was then referred to the Business Committee, in which all points upon which difference of opinion existed were throughly discussed. Thereafter it was reported back to the whole body, and was adopted with but few minor alterations.

The main act of the Council is contained in the proposals of the Commission on a forward evangelistic movement, and consists of the decision to issue a call to the country for a five year program of evangelism. This call grew out of a study of conditions throughout the Church as revealed in each of the regional conferences, and was based upon resolutions adopted at those conferences. The National Christian Council at this meeting heartily endorsed these recommendations from different parts of the country, and undertook to make this forward movement central in all of the Council's activities during the coming few years. The movement aims at strengthening the conviction of Christians throughout the country in the reality of their Christian faith and the greatness of the Christian contribution to human life. It aims to rally Christians throughout China to a deeper study of the Christian Gospel,

to foster more Christlike living amongst them and to unite them all in a more joyous and confident witness to their faith.

The term "Five Year Movement" which was adopted was purposely left vague. Related as it is in the resolutions of the Council to a five year program of evangelism, it is evident that the Council means to interpret that word in a broad way so that all members of the Christian Church, in whatever department of work they may be engaged, shall find in this movement a challenge to them to be their best and to give their best to others.

Another major emphasis of the Council at this meeting was the subject of Christian literature. The preliminary conference held in Shanghai immediately before the meeting, and the Central China conference had adopted certain resolutions on the subject. There were carefully considered and a series of recommendations, printed elsewhere in this Bulletin, were adopted. There was a strong conviction that far larger attention needs to be given to the production and use of Christian literature than is the case at the present time. and that all Christian organizations need to plan definitely to this end. To those who have followed the work of the Council and of its predecessor, the China Continuation Committee, during the past years, it will be interesting to note that at the first meeting in which the Council became a truly representative body, this thorny question, with which the Council has not for various reasons been in a position to deal in any adequate way in the past, was one of those about the Council's responsibility for which there seemed to be no division of opinion. The Council was unanimous in voting to take up this work, even though to do so means some considerable additions to its budget.

The question of the Christian worker was discussed in one of the commissions, and larger emphasis placed upon the securing of voluntary workers. The resolution adopted in regard to the need and work of missionaries was, by the desire of the foreign delegates referred to the Chinese members only of the Commission on Christian Workers, and the resolutions, as adopted, were brought in by those members and voted by the Chinese members of the Council. This was the only question upon which action was not jointly taken by all present.

The commission which dealt with the subject of cooperation of the older and younger churches reaffirmed in general the positions taken at Jerusalem and by the China delegation to that meeting, whose findings all are urged to study. They were not discussed in detail, however, either in the commission itself or in the Council as a whole.

The inportance of giving far more serious attention to the subject of religious education was felt to be so vital that the National Christian Council was asked "to secure the services of a full-time secretary or secretaries to carry out these aspects of the work in connection with the Five Year Movement".

The attitude taken towards the work of the Council itself will be seen in the revised constitution (see page 12). The most important changes in the constitution were as follows:

Church bodies and national Christian organizations, rather than individuals, are members of the Council. The individuals who attend are delegates chosen by these member bodies.

The basis of representation adopted at this meeting enlarges the size of the Council from somewhat less than one hundred delegates to approximately one hundred and twenty-five. Periodic changes in the numerical basis of representation are proposed so as to keep the attendance at the meetings at about this figure.

Eighty-five per cent. of the representation will be by the official delegates of the churches (65 %) and national Christian organizations (20 %), leaving fifteen per cent. of the membership to be coopted by the Council itself. The question of cooption, in regard to which there has been considerable criticism during the past few years, was very thoroughly debated both in the Business Committee and in the Council itself. When it came to a vote, however, 64 voted in favor of the resolution as proposed and only 8 voted against (co-opted members not voting).

The meeting was geographically more widely representative than any previous meeting of the Council. This was to be expected in view of the change in the method of choosing delegates, and is one of the gratifying results of the change. The expense, however. was double that of any previous meeting, and it was accordingly voted hereafter to hold the regular meetings of the Council biennially instead of annually. In order that there may be a thoroughly representative body to act between these biennial meetings, and at the same time to assist the Council's staff in their work, an Administrative Committee of thirty was elected, approximately one-half of whose members reside in the lower Yangtze valley. The latter group were formed into an Executive Committee which is to hold monthly meetings with the staff of the Council. In this way it is hoped both to secure a truly representative ad interim body, and at the same time to take full advantage of the help which can be given by delegates to the Council residing in or near Shanghai.

A few changes were made in the functions of the Council, of which the following are the most important:—

A paragraph of the Preamble states that "Subject to the approval of the Executive Committee the Council shall also be free to respond to any request for service on the part of any considerable portion of its constituency, provided this does not interfere with its wider service".

Among the functions, the number of which is less than in the old constitution, the Council is asked "to encourage and assist in the exchange between eastern and western countries of outstanding Christian workers for longer or shorter periods of specialized service", and "to undertake such other work as may be committed to it by the bodies cooperating in the work of the Council or any considerable portion of its constituency subject to the limitations outlined in the paragraph of the Preamble quoted above".

This meeting of the Council marks a decided gain not only for the Council itself but for the whole Christian Church. For the first time in their history, the Christian churches and National Organizations in China have an organ of inter-church fellowship which they recognize as their own. Those who have been connected with the Council during the past years have recognized that this sense of proprietorship in the Council existed only in a very limited degree and, under the circumstances, could not exist until the Council came to be more directly related to the Churches and other Christian organizations throughout the country.

The decision to make the Chinese language the official language of the gathering, English to be used only as supplementary thereto, was significant of the change, for while both languages have been regularly used in the past, and were used at Hangchow, there was no doubt of the fact that an important decision was reached at this meeting. The use of English is likely to continue for some time to come, owing to differences of dialect; but a far larger use will be made of the national language and this becomes the official language for all documents.

The Hangchow meeting was the first one in which the Chinese membership of the Council in an annual meeting has ever given serious consideration to the question of the Council's finances. Two things stand out; first, a realization on the part of the Chinese membership that they have, as yet, not borne their share of the Council's budget, even though it is recognized that that share must be porportionately considerably smaller than income from other sources; and second, a desire that the Council shall be prepared to press forward and render new forms of service, even though this will considerably enlarge the budget required.

The spirit of the meeting throughout was one of the most free and frank discussion. Difficulties which some undoubtedly felt when they came to the meeting were largely, if not entirely, overcome. There was an evident determination to understand one another, and it is probably true that the fellowship made possible by living together on one campus contributed as much as the meetings themselves to this understanding and good feeling.

The N.C.C. has entered upon a new period of service. Its greatest handicap in the past has been its loose relation to its constituency. A council or committee appointed by a conference which dissolves after creating the same lacks one of the most essential elements of strength. Nevertheless, conditions in China made it necessary that the Council should pass through some development of that kind. The Council may now be considered to be fairly integrated into the life of the Christian communities in China, and while it will take years for it to develop so as to render the largest service to its widely scattered constituency, it is a hopeful sign that the outstanding feature of this meeting was not any change in constitution or in relationship, but an enlarged vision of the task for the attainment of which the closer linking of Christians throughout the country is vitally important.

COMMISSION FINDINGS

I. FIVE YEAR MOVEMENT

I. *Purpose.* In order to hasten the fulfillment of Christ's great commission, to foster more Christianlike living among the members of the church, and to meet the deep religious needs of the people, we recommend that the National Christian Council and all Christian bodies and organizations in China unite, individually and cooperatively, in carrying out a Five Year Program of Evangelism, beginning January 1,1930.

II. *Objective.* In launching this program we recommend the following two-fold objective:—

1. The cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him, and of a more courageous following of Him in all the relationships of life.

2. The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled.

III. *Responsibilities:*

1. *Of delegates:* Believing that the carrying out of this program demands the earnest consideration and active participation of all Christians and Christian agencies in China, we recommend that the members attending this annual meeting seek an early opportunity to present this call to their respective bodies and organizations and to local and district federations to which they may be related with a view to their making adequate provision for full participation in this program.

2. *Of Christian Workers:* We would call the attention of all pastors and evangelists to the necessity of enlisting and training the individual Christians in the two-fold ministry of intercession and personal work. Without this our objectives cannot be realized. We recommend that groups for such purposes be organized in each church.

IV. *Duties of the Council:* In order that the National Christian Council may make its largest contribution in the carrying out of the movement, we recommend:

1. That it constitute a Standing Committee to promote the Five Year Movement.

2. That all the secretaries and committees of the Council so organize their work as to make the movement their central task.

3. That the general Secretary, Mr. C.Y. Cheng, be released to give as nearly full time as possible to the promotion of this movement.

4. That the National Christian Council take the inititive through the Standing Committee on Evangelism in securing the consent of all member bodies and organizations to designate whatever persons may be needed to bear full responsibility for promoting the movement and to work with the staff of the National Christian Council. The salary of such persons and their expenses shall, as far as possible, be provided by the bodies from which the workers come.

5. That the staff and the Standing Committee on the Five Year Movement cooperate with the delegates to the Council in enlisting the earnest collaboration of every church, mission and Christian agency, whether included in the member-bodies of the National Christian Council or not.

6. That the National Christian Council devise plans for the preparation and distribution of literature created with special reference to achieving the objectives of the Five Year Movement.

7. That a general fund be provided to cover the over-head expenses of the Five Year Movement, this fund to be secured by asking every church in China to make at least one voluntary contribution a year to it, and by securing such additional gifts in China and abroad as may be required.

8. That immediate steps be taken to enlist the prayers of Christians in China and other lands on behalf of the Five Year Movement.

II. CHRISTIAN WORKERS

In our recruiting of the workers sorely needed by the church, we should prayerfully seek those who out of a vital experience of Jesus Christ will respond to His call, "Follow Me", and will with a contagious enthusiasm dedicate their lives to His service. We must emphasize spiritual preparation, and stress the need for an infilling of spiritual power, as the dynamic for effective service.

Voluntary Workers

There is a growing feeling that the church is not availing itself of the resources possible through voluntary service since at present initiative and responsibility are largely in the hands of employed workers. We need to revive a conception of the church as a fellowship of believers in which the laity must bear fundamental responsibilities for the spiritual as well as the administrative work of the whole body.

For Christian community service it is essential that suitable training be given to men and women selected from the community itself. This is especially true of rural communities, where spiritual and civic responsibilities must be largely carried locally. Such voluntary workers should be trained to conduct worship and carry on religious education in home, school and church, as well as lead in recreational and philanthropic activities, and general welfare work.

We recommend that the National Christian Council make a study of successful experiments in the enlisting and training of voluntary workers, and that through secretarial visitation, the use of bulletins, etc., the movement for lay leadership and voluntary workers in the church be promoted. In this connection we would urge careful consideration of the experiments described in the Bulletin "The Christian Worker in North China".

We recommend that Theological and Bible Training Schools should instruct students in methods of enlisting and training men and women for the lines of work which it is hoped will be undertaken by voluntary workers.

Employed Workers

In view of the fact that there is an insufficient degree of coordination between the organized church bodies and the schools, and further that the cooperation of both schools and churches is needed for the carrying out of proposals adopted here, we recommend that the National Christian Council devise plans for a series of conferences whereby church and school executives may have opportunity to deal with the problem of recruiting church workers.

Since home influences are a large factor in determining the attitude of the young toward Christian service, more attention on the part of ministers and parents should be given to Christian nurture in the home.

The problem of recruiting is essentially a spiritual and personal one. In order that such recruiting may be continuously carried on, we urge that Christian schools and colleges be asked to provide adequately both in personnel and finance for their departments of Religious Education.

There is great lack of highly trained Christian workers. Therefore, we would urge the churches, the Y. M. C. A., the Y.W.C.A., and the Student Volunteer Movement for the Ministry to make new efforts to confront students with the needs and opportunities of Christian service and in addition urge the National Christian Council to cooperate. We recommend that in presenting our appeal, emphasis be laid on the vital importance in national reconstruction of a spiritual revolution in individual lives; and of an adventurous spirit in fulfilling the task of the church in promoting a comprehensive and constructive program for all classes.

There is a need in pioneer and less developed church areas, for Christian schools with a limited number of students and with a majority of students from Christian families, where instruction can be given in a thoroughly Christian atmosphere, under the inspiring influence of teachers of deep religious experience and consecration. The graduates of such schools will be trained and willing to give their lives to church work, or as laymen will be invaluable church members and voluntary workers. In the earlier history of the church in China there were such schools which yielded results that are still bearing rich fruit.

Where religious education and worship cannot be carried on effectively in the existing schools the church ought to cooperate with schools in establishing week-day Bible schools where instruction can be given in an unhampered way.

In the training of workers, care should be taken not only to develop the highest standards of scholarship but also to make a large place for carefully planned and thoroughly supervised work under conditions similar to those which will be met in actual service.

To help in the spiritual and intellectual growth of those now in the service of the church a far greater use then hitherto should be made of summer institutes for church workers, summer schools conducted by universities and seminaries, extension work by seminaries in secondary training centers, correspondence courses with

directed reading and study and periodic examinations and also of visitation by those fitted to bring inspiration and counsel.

We recommend that the churches investigate the living standards and conditions of Christian workers with a view to insuring them a decent living.

Missionaries

During the recent years of political revolution, changes in popular thought and the appearance of various kinds of new movements, the Christian church in many localities in China has suffered from radical elements or actual warfare. Christian work in consequence has been interrupted. Many missionaries were forced by circumstances to leave their posts; some passed through heavy hardships; some, however, were able to continue their service. It is in such an environment that Chinese Christians must assume responsibility for the maintenance and service of the Church. Their appreciation of the friendship and cooperation of the missionaries in the past leads them earnestly to desire the continuance thereof.

At this critical time of test and trial, every faithful servant of Christ, whether Chinese or foreign, should press forward with perseverance toward the strengthening of the foundations of the Church and the realization of Christlike living.

In the course of Christian work in China, churches have been established at different times. Their achievements, therefore, vary. In newly founded churches, foreign missionaries, with pioneering spirit, are needed to direct the work, and to lay foundations. In more advanced churches, as Chinese Christians gradually assume responsibility, there is also great need for missionaries to give friendly encouragement and sympathetic cooperation in a continuous effort to make Christ known.

The present time calls for urgent efforts. Chinese Christians should increasingly assume responsibility. Even where and when the Chinese Church has attained the self-directing stage of indigenous life, there is still a great and vital need for missionaries with religious experience, vocational training, devotion to service, who are moved with a desire to assist their Chinese co-workers, to push forward to fulfill the command of Jesus Christ. At that time separate mission organizations on the field will no longer be necessary, but missionaries will serve within the Chinese Church on equal terms with Chinese Christians.

The last command of Christ and the yearning call of the Macedonians still ring in our ears as in the past. The program of "China for Christ" needs to be pushed more vigorously than ever; work is urgent and many workers are needed. Missionaries with the sacrificial spirit are, therefore, urged to come to China and serve.

III. RELIGIOUS EDUCATION

In the life and teaching of Jesus, we find a clear example of the use of educational methods to attain evangelistic ends. We, therefore, propose that henceforth all church work should in principle follow completely this example of Christ.

The Churches

We believe that all phases of church work should be by the power of God leading men to fullness of life in Christ. We also believe that to attain this aim, we should use methods and materials which are in harmony with educational and psychological principles.

We request the Executive Committee of the N. C. C. and urge the churches to promote:

a. Experiments in the use of educational methods to attain evangelistic ends, making the results of such experiments known throughout China, that churches everywhere may receive help in carrying out their five year evangelistic program for more and better Christians.

b. All phases of religious educational work in the churches, including besides the Sunday school, such activities as Bible classes, study groups, clubs, etc.

The Home

Recognizing that alike in the history of China and in that of Christianity the home has held a very high place, and with a view to conserving this place and increasing its significance in the Christian movement in China, we ask the Executive Committee of the N. C. C. and urge the churches to carry out the following lines of work:

To promote spiritual life in Christian families and publish suitable material for this purpose.

To promote associations for discussion of home problems and to publish suitable materials for their use.

To encourage theological seminaries and Bible schools for men or women to emphasize religious education in the curriculum.

To seek help in personnel from organizations affiliated with the N.C.C. in promoting religious education in the home.

Conclusions

In order (a) to make Jesus' methods as well as His Spirit of evangelism better known and (b) to promote the production of suitable materials and the better training of teachers in religious education, we request the Executive Committee of the N. C. C. to secure the services of full-time secretaries to carry out the plans of the five-year program.

IV. RELATIONS OF THE YOUNGER AND OLDER CHURCHES

We give general approval to the statement* on "the relation of the Church in China to the Churches, in Europe and America", prepared by the China delegation to the Jerusalem meeting of the International Missionary Council. In addition we would call attention to the "Report of the Jerusalem Meeting", volume III the "China Christian Year Book, 1928", chapter XIV; and the Annual Report of the N. C. C., 1927-28, pp. 27-31, 86-90.

*Published by N.C.C. in English and in Chinese, 5 cents each, per copy, postpaid.

We desire to give renewed emphasis to the supreme need of spiritual revival throughout the Churches, without which no change in relationship will attain the desired end.

We urge the Churches throughout China to prepare as rapidly as possible to assume the entire administration and support of their own work.

The development of self-support and the discovery of the best methods of administering funds are of fundamental importance. We recommend careful study of the suggestions in the documents referred to above.

We recognize the importance of providing for proper administration as work is *transferred* to the younger Churches. The Churches are urged to approve the setting aside of qualified persons and of adequate funds for this work. The older Churches should sympathetically cooperate in carrying out this policy.

We earnestly call the attention of the older Churches to the repeated statements by Chinese Christian groups concerning the need for missionaries and the work they can do. There are large areas of China yet to be evangelized and the Chinese Church in many sections is still in process of developing adequate leadership to carry forward its work.

We request the Executive Committee of the National Christian Council to arrange for the financial survey in China asked for by the Jerusalem meeting of the International Missionary Council.

We request the National Christian Council to inaugurate a nation-wide survey of the present situation of the Churches in China, preparatory to receiving a delegation from the Missionary Boards to work out a policy for future cooperation; and that the preliminary step be to request each mission or Church group to furnish the required information concerning itself.

V. CHRISTIAN LITERATURE

After careful consideration of the various aspects of the problem of the production and distribution of Christain Literature and of the suggested solutions presented by the Committee on Christian Literature of the Central China Conference, and by the Conference on Christian Literature which met in Shanghai on May 17, 1929, we make the following recommendations:—

Helping Present Literature Agencies

In view of the vastness and variety of the needs in the field of literature, it is our convicton that the work of all existing literature producing agencies should be greatly strengthened, enlarged and improved. Therefore, *Resolved* that the supporting constituencies of such agencies be urged largely to increase their financial support.

Survey and Information

Resolved that the National Christian Council be requested to appoint a Standing Committee on Christian Literature, with adequate staff, to act as a bureau of information and survey, which will from time to time:

(a) Collect fresh data as to the actual needs and demands for Christian Literature, and their relative urgency, especially pointing out the needs which are not met at present.

(b) Supply annotated lists of existing literature, evaluating it in relation to specific needs.

(c) Gather information as to what new literature, whether Christian, non-Christian or anti-Christian, is under preparation, or is definitely projected, this information to be placed at the disposal of producing agencies.

Correlation of Existing Literature Agencies

Resolved that the Standing Committee act as a correlating agency among existing Literature Organizations and foster their production of literature and receipts of funds for the same,

In addition to conversations and correspondence, which would manifestly be necessary methods in such correlation, the Committee should provide for the following:

(a) The holding of regular conferences of representatives of producing bodies and of the users of Christian Literature, so as to discuss practical steps in the correlation of literature plans.

(b) It shall also do everything in its power to meet literature needs which are found, after survey, not to be met.

(c) It shall promote and foster the creation of Chinese and independent efforts to produce and distribute Christian literature.

Developing Literature Talent

The National Christian Council should promote the discovery and development of literary workers, using such methods as the following:

Stimulating Christian colleges and universities

(a) To provide special courses of study suited to develop literary talent:

(b) To make provision whereby members of the faculty may have opportunity to produce literature;

(c) To encourage pastors out of their experience to prepare useful literature.

Holding retreats for small groups of possible authors and others interested in the production of literature.

Using various methods to find hitherto undiscovered literary talent.

Methods of Cooperation in Distribution

Recognizing the urgent need for a comprehensive and cooperative scheme for promoting the distribution of Christian Literature, be it resolved;

(a) That the National Christian Council be asked to take the initiative in calling a conference of representatives of all Christian publishing houses and other interested bodies for the express purpose of creating, if practicable, a permanent agency for promoting the nation-wide distribution of Christian literature.

(b) To request the National Christian Council and the Churches to cooperate in stimulating the reading of books.

Financing the Standtng Committee

Realizing that any promotion by the National Christian Council of a forward movement in the realm of Christian Literature will call for increasing financial resources, be it *resolved*

That the National Christian Council be asked:

(a) To add to its regular asking budgets sums sufficient to meet the needs of the proposed standing committee on Christian Literature.

(b) To devise means for securing whatever funds may prove necessary to carry out such plans as may be made by the proposed conference for organizing a permanent agency of distribution, as suggested in Resolution No. 5 above.

Work of the Standing Committee

Resolved that the Standing Committee should take steps itself or in cooperation with other Christian Literature agencies to secure sufficient funds for meeting the following needs is so far as they are not already met:

(a) The publication of special tracts and Christian ballads for children.

(b) The securing of space in leading newspapers to present Christian views.

(c) The editing of a popular periodical for farmers.

(d) The publishing of writings on public health.

(e) The publishing of writings on home problems.

(f) The publishing of high grade literature of a non-propagandist nature.

(g) The issuing of religious textbooks for Middle and Private Schools.

A Chinese Literature Agency

Resolved that the National Christian Council place on record its conviction of the great importance and urgent need of a literature agency under the direct control of Chinese Christian leaders, and that this organization should have complete freedom to develop its own type of service to the cause of Christian literature in China. Such an enterprise would require hearty support from the Christian movement in China and from Christian friends abroad, while in order to insure success, financial provision should be made on a ten year basis. In view of conditions in China at this hour and the urgent demand for Christian literature, such financial assistance would have to come for the time being largely from abroad.

Further *Resolved* that the National Christian Council be prepared to render to such an enterprise the same service as that recommended in this report to be rendered to other Christain literature agencies.

CONSTITUTION OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA

1. Preamble

1. The name of this organization shall be the National Christian Council of China.

2. The Council is established in order to enable the many different church bodies and other Christian organizations in China to express their essential unity and to work together for such things as they may decide can be better done together than by acting separately.

3. It is understood that matters of doctrine and ecclesiastical policy lie outside the province of the National Christian Council.

4. The functions of the Council are advisory, but it is intended that the Council should act on behalf of the cooperating churches and other Christian organizations in matters which concern their common interest when in the judgment of the Council the action taken will be in accordance with the wishes of the cooperating bodies.

5. Subject to the approval of the Executive Committee, the Council shall also be free to respond to any request for service on the part of any considerable portion of its constituency, provided this does not interfere with its wider service.

6. It is recognized that the successful working of the Council is entirely dependent on the gift from God of the Spirit of fellowship, mutual understanding and desire to cooperate and likewise appreciation of the gifts of different groups.

II. Functions

7. The functions of the Council shall be:

a. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide a platform upon which Chinese and foreign representatives of the Churches and other Christian organizations may discuss and plan for the fuller correlation of their work.

b. To help make the central position of the Church in the Christian Movement more generally recognized and accepted; to encourage every healthy movement of the Church that leads to financial self-reliance and full autonomy; and to seek for the adaptation of the Church in its environment and for its naturalization in China at as early a date as practicable.

c. To consider the needs of China on a nation-wide basis; to further the development in the Church of a passion for making Christ known, and to plan for the evangelization and uplift of the whole nation.

d. To provide a bureau of information to undertake such research work as may be desired by its constituency: to publish the results of such investigation and study for the guidance of Churches and missionary societies.

e. To encourage and assist in the exchange between Eastern and Western countries of outstanding Christian workers for longer or shorter periods of specialized service.

f. To serve as a means by which the Christian forces in China express themselves unitedly when they so desire upon great moral issues with a view to the applicaton of the law of Christ in every relation of human life.

g. To represent the Christian forces of China in their relation with the International Missionary Council and with national Christian organizations in other countries.

h. To undertake such other work as may be committed to it by the bodies cooperating in the work of the

Council or any considerable portion of its constituency, subject to the limitations outlined in paragraph 4 of the Preamble.

III. Membership in the National Christian Council

8. The following church bodies are recognized as new members of the National Christian Council:

Chung Hwa Sin I Hwei (Lutheran Church of China)
Chung Hwa Chi Tu Chiao Hwei (Church of Christ)
Chung Hwa Sheng Kung Hwei (Anglican)
Yu Ai Hwei (Brethren)
Baseh Hwei (Basel)
Pei Hsin Tao Hwei (Covenant)
Tsi Li Hwei (Groups of Independent Churches)
Si Pei Ying Chin Li Hwei (English Baptist, Shansi-Shensi)
Nan Hsin Tao Hwei
Nan Chin Hsin Chwan Tao Hwei
Mei I Mei Hwei (Methodist Episcopal)
Mei Po Hwei (Methodist Protestant)
Chin Li Hwei (Baptist)
Chi Tuh Hwei (Christian)
Shen Tao Hwei (Wesleyan Methodist)
Hwa Pei Kung Li Hwei (No. China)
Hwa Pei Lung Tung Hwei (London M.S. No. China)
Hwa Si Mei Tao Hwei (West China)
Hsin Tao Kung Hwei (United Methodist)
Chien Li Hwei (Methodist South)
Tsen Tao Hwei (Evangelical Church)
Li Hsin Hwei (Rhenish)

Other churches may be admitted to membership in the Council on their request if approved by a two-thirds vote of the representatives in attendance at any Meeting, or may be admitted temporarily by the Administrative Committee, the action to be confirmed by a later meeting of the Council.

9. The following National Christian organizations are recognized as now members of the National Christian Council:

(1) China Sunday School Union
(2) National Committee Y.M.C.A.
(3) National Committee Y.W.C.A.
(4) China Christian Educational Association, including Council on Higher Education.
(5) Christian Literature Agencies (National, non-denominational, e.g. Christian Literature Society, Religious Tract Society, Wen Shih, etc.)
(6) Medical and Philanthropic Organizations (China Medical Association, Council on Health Education, Nurses Association of China, Mission to Lepers, etc.)
(7) National Bible Societies, British, American, Scottish.

Other National Christian organizations may be admitted to membership in the Council on their request if approved by a two-thirds vote of the representatives in attendance at any Meeting, or may be admitted temporarily by the Administrative Committee, the action to be confirmed by a later meeting of the Council.

10. The number of representatives of National Organizations shall not exceed twenty per cent of the total membership.

11. *Co-opted Delegates.* In order to insure that the Council may include among its delegates a due proportion of the varied interests in its constituency and with a view to securing for the Council the help of those able to make special contributions to the work upon which the Council is engaged at any given time, the Administrative Committee may elect additional delegates not to exceed fifteen per cent of the total number of delegates in the Council. Coopted delegates shall have the same rights and privileges as other delegates. The terms of office of coopted delegates shall cease two months before the next meeting of the Council. They shall be subject to re-election.

IV. Basis of Representation

12. The representatives of bodies which are members of the Council shall be elected by the various Church bodies and national organizations in the Council.

13. Each church body shall determine the method of electing its representatives on the following basis:

a. The number of representatives to which each church is entitled shall be determined on the basis of official figures submitted by the churches themselves for their total full communicant membership in China, and not on the basis of their regional synods or conferences acting separately.

b. Each church body (denomination) shall be entitled to elect one representative on the Council for the first thousand communicant members and one additional representative for each additional 5,000 communicant members or major fraction of 5,000.

The Council shall periodically make such changes in the numerical basis of representation as may be necessary to keep the total number of delegates down to approximately one hundred and twenty-five.

Representation of National Organizations:

a. The national organizations listed below shall be entitled to elect representatives on the Council as follows:

(1) China Sunday School Union	1
(2) National Committee Y.W.C.A.	2
(3) National Committee Y.M.C.A.	4
(4) China Christian Educational Association, including Council on Higher Education ...	5
(5) Christian Literature Agencies (National, non-denomination e.g. Christian Literature Society, Religious Tract Society, Wen Shih, etc.	1
(6) Medical and Philanthropic Organizations (China Medical Association, Council on Health Education, Nurses Association of China, Mission to Lepers, etc.)	2
(7) National Bible Societies, British, American, Scottish. ...	1

b. The number of representatives on the Council to be allotted to the above and to other national organizations which may be admitted to the Council under Article III, section 2,

Financing the Standtng Committee

Realizing that any promotion by the National Christian Council of a forward movement in the realm of Christian Literature will call for increasing financial resources, be it *resolved*

That the National Christian Council be asked:

(a) To add to its regular asking budgets sums sufficient to meet the needs of the proposed standing committee on Christian Literature.

(b) To devise means for securing whatever funds may prove necessary to carry out such plans as may be made by the proposed conference for organizing a permanent agency of distribution, as suggested in Resolution No. 5 above.

Work of the Standing Committee

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3. It is understood that matters of doctrine and ecclesiastical policy lie outside the province of the National Christian Council.

4. The functions of the Council are advisory, but it is intended that the Council should act on behalf of the cooperating churches and other Christian organizations in matters which concern their common interest when in the judgment of the Council the action taken will be in accordance with the wishes of the cooperating bodies.

5. Subject to the approval of the Executive Committee, the Council shall also be free to respond to any request for service on the part of any considerable portion of its constituency, provided this does not interfere with its wider service.

6. It is recognized that the successful working of the Council is entirely dependent on the gift from God of the Spirit of fellowship, mutual understanding and desire to cooperate and likewise appreciation of the gifts of different groups.

II. Functions

7. The functions of the Council shall be:

a. To foster and express the fellowship and unity of the Christian Church in China and the realization of its oneness with the Church throughout the world, and to provide a platform upon which Chinese and foreign representatives of the Churches and other Christian organizations may discuss and plan for the fuller correlation of their work.

b. To help make the central position of the Church in the Christian Movement more generally recognized and accepted; to encourage every healthy movement of the Church that leads to financial self-reliance and full autonomy; and to seek for the adaptation of the Church in its environment and for its naturalization in China at as early a date as practicable.

c. To consider the needs of China on a nation-wide basis; to further the development in the Church of a passion for making Christ known, and to plan for the evangelization and uplift of the whole nation.

d. To provide a bureau of information to undertake such research work as may be desired by its constituency: to publish the results of such investigation and study for the guidance of Churches and missionary societies.

e. To encourage and assist in the exchange between Eastern and Western countries of outstanding Christian workers for longer or shorter periods of specialized service.

f. To serve as a means by which the Christian forces in China express themselves unitedly when they so desire upon great moral issues with a view to the applicaton of the law of Christ in every relation of human life.

g. To represent the Christian forces of China in their relation with the International Missionary Council and with national Christian organizations in other countries.

h. To undertake such other work as may be committed to it by the bodies cooperating in the work of the

Council or any considerable portion of its constituency, subject to the limitations outlined in paragraph 4 of the Preamble.

III. Membership in the National Christian Council

8. The following church bodies are recognized as new members of the National Christian Council:

Chung Hwa Sin I Hwei (Lutheran Church of China)
Chung Hwa Chi Tu Chiao Hwei (Church of Christ)
Chung Hwa Sheng Kung Hwei (Anglican)
Yu Ai Hwei (Brethren)
Baseh Hwei (Basel)
Pei Hsin Tao Hwei (Covenant)
Tsi Li Hwei (Groups of Independent Churches)
Si Pei Ying Chin Li Hwei (English Baptist, Shansi-Shensi)
Nan Hsin Tao Hwei
Nan Chin Hsin Chwan Tao Hwei
Mei I Mei Hwei (Methodist Episcopal)
Mei Po Hwei (Methodist Protestant)
Chin Li Hwei (Baptist)
Chi Tuh Hwei (Christian)
Shen Tao Hwei (Wesleyan Methodist)
Hwa Pei Kung Li Hwei (No. China)
Hwa Pei Lung Tung Hwei (London M.S. No. China)
Hwa Si Mei Tao Hwei (West China)
Hsin Tao Kung Hwei (United Methodist)
Chien Li Hwei (Methodist South)
Tsen Tao Hwei (Evangelical Church)
Li Hsin Hwei (Rhenish)

Other churches may be admitted to membership in the Council on their request if approved by a two-thirds vote of the representatives in attendance at any Meeting, or may be admitted temporarily by the Administrative Committee, the action to be confirmed by a later meeting of the Council.

9. The following National Christian organizations are recognized as now members of the National Christian Council:

(1) China Sunday School Union

(2) National Committee Y.M.C.A.

(3) National Committee Y.W.C.A.

(4) China Christian Educational Association, including Council on Higher Education.

(5) Christian Literature Agencies (National, non-denominational, e.g. Christian Literature Society, Religious Tract Society, Wen Shih, etc.)

(6) Medical and Philanthropic Organizations (China Medical Association, Council on Health Education, Nurses Association of China, Mission to Lepers, etc.)

(7) National Bible Societies, British, American, Scottish.

Other National Christian organizations may be admitted to membership in the Council on their request if approved by a two-thirds vote of the representatives in attendance at any Meeting, or may be admitted temporarily by the Administrative Committee, the action to be confirmed by a later meeting of the Council.

10. The number of representatives of National Organizations shall not exceed twenty per cent of the total membership.

11. *Co-opted Delegates.* In order to insure that the Council may include among its delegates a due proportion of the varied interests in its constituency and with a view to securing for the Council the help of those able to make special contributions to the work upon which the Council is engaged at any given time, the Administrative Committee may elect additional delegates not to exceed fifteen per cent of the total number of delegates in the Council. Coopted delegates shall have the same rights and privileges as other delegates. The terms of office of coopted delegates shall cease two months before the next meeting of the Council. They shall be subject to re-election.

IV. Basis of Representation

12. The representatives of bodies which are members of the Council shall be elected by the various Church bodies and national organizations in the Council.

13. Each church body shall determine the method of electing its representatives on the following basis:

a. The number of representatives to which each church is entitled shall be determined on the basis of official figures submitted by the churches themselves for their total full communicant membership in China, and not on the basis of their regional synods or conferences acting separately.

b. Each church body (denomination) shall be entitled to elect one representative on the Council for the first thousand communicant members and one additional representative for each additional 5,000 communicant members or major fraction of 5,000.

The Council shall periodically make such changes in the numerical basis of representation as may be necessary to keep the total number of delegates down to approximately one hundred and twenty-five.

Representation of National Organizations:

a. The national organizations listed below shall be entitled to elect representatives on the Council as follows:

(1) China Sunday School Union	1
(2) National Committee Y.W.C.A.	2
(3) National Committee Y.M.C.A.	4
(4) China Christian Educational Association, including Council on Higher Education ...	5
(5) Christian Literature Agencies (National, non-denomination e.g. Christian Literature Society, Religious Tract Society, Wen Shih, etc.	1
(6) Medical and Philanthropic Organizations (China Medical Association, Council on Health Education, Nurses Association of China, Mission to Lepers, etc.)	2
(7) National Bible Societies, British, American, Scottish. ...	1

b. The number of representatives on the Council to be allotted to the above and to other national organizations which may be admitted to the Council under Article III, section 2,

shall be determined by the Council by a two-thirds vote of the delegates in attendance at any annual meeting.

15. *Alternates.* In appointing delegates to represent it in the Council, each electing body shall appoint alternates to fill any vacancies that may occur between meetings of the electing body.

16. All vacances shall be filled by the electing body whose representative is unable to serve.

17. In case any delegate to the Council leaves China to be absent for more than six months, the electing body shallin form the Executive Committee of the fact and of who is to serve in his place.

18. *Terms of service.* Electing bodies shall be free to determine the length of the term of service of their representatives on the Council.

V. Meetings

19. *Regular Meetings.* The National Christian Council shall meet biennially.

20. *Other Meetings of the Council.* The Administrative Committee may call together a full meeting of the Council between regular meetings should it deem such a meeting important and a majority of the members vote for it.

21. *Regional Meetings and Meetings for Special Subjects.* The Administrative Committee shall be free to arrange for such regional and other meetings as will contribute to carrying out the purposes of the Council.

VI. Officers

22. The officers of the National Christian Council shall be as follows:

a. The honorary officers of the National Christian Council shall be a chairman, two vice chairmen and a treasurer. They shall be elected at each annual meeting and shall hold office until the close of the succeeding annual meeting or until their successors have been elected. Except in the case of the treasurer they shall not hold office consecutively for more than two terms.

The Council may, at its discretion, elect one or more honorary secretaries who are able to devote a considerable amount of time to the work of the Council. Such secretaries shall serve for two years, and be subject to re-election.

b. *Secretarial Staff.* Subject to the provision of the necessary funds the Administrative Committee of the Council shall be empowered to elect the General Secretary and such other officers for whole or part time as the work entrusted to it may demand. Officers thus appointed, or so many of them as the Administrative Committee shall determine, shall be members, ex officio, of the National Christian Council and of its Administrative Committee, but without vote.

c. The Chairman of the Council, the General Secretary and such other officers as the Administrative Committee shall determine shall be members ex officio of the standing and special committee.

VII. Administrative and Executive Committees

23. *Administrative Committee.* The National Christian Council shall appoint an Administrative Committee of not more than thirty persons, a majority of whom shall be Chinese. The term of office shall be two years, but committee-men shall be eligible for re-election.

24. *Powers.* The Administrative Committee shall have full power to represent the Council between its biennial meetings. It shall have power to select and appoint the Secretaries and Departmental Secretaries needed, shall propose an annual budget and be responsible for securing the funds. It shall appoint a Finance Committee to have general oversight of the expenditures of the National Christian Council, to assist in the raising of funds, and to organize standing and special committees as necessary.

25. *Meetings.* The Administrative Committee shall hold two meetings each year.

26. *Executive Committee.* The Executive Committee shall be composed of members of the Administrative Committee resident in or near Shanghai. It shall hold regular monthly meetings. Minutes of such meetings shall be circulated to all members of the Administrative Committee, and the actions of the Executive Committee shall be regarded as the official actions of the Administrative Committee upon their approval by a majority of the members of the Administrative Committee in China at the time.

27. The Executive Committee shall not initiate any new policies or plans, nor make important changes in the adopted policy of the National Christian Council.

28. *Vacancies.* The Administrative Committee shall have the power to fill vacancies occurring in its membership during the year.

VIII. Finances

29. The National Christian Council shall prepare an annual budget to cover its own expenses, and this shall be sent as an appeal for funds to church and other Christian organizations in China, to individual givers in China and elsewhere, and to the cooperating missionary societies.

30. The Council shall not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the funds for such increase in expenditure may have been assured. The Council shall not be authorized to incur debts which may become an obligation upon the Christian churches in China or upon other cooperating bodies.

IX. Relation of N.C.C. to Other National Organizations

31. In order to coordinate and relate most effectively to the churches the work of national Christian organizations that are members of the Council, the Executive Committee shall be free to enter into special relations with any of them: the practical methods of such relations to be determined by the Executive Committee from time to time in consultation with each organization, and may vary with the different organizations.

X. Amendments

32. This constitution may be revised at any annual meeting by a two-thirds vote of the delegates in

attendance, provided that notice of the proposed changes has been mailed to all the delegates to the Council and to the cooperating bodies three months before the date at which the meeting is to be held.

Appendix

33. This constitution shall become effective upon its approval by church bodies representing a total of not less than 200,000 communicants, the church bodies themselves being not less than five in number. Having been passed by the annual meeting of the National Christian Council, this Constitution becomes provisionally operative forthwith.

Note: The constitution is being sent to each of the member organizations of the Council. If the constitution commends itself to them in general, they are being asked to express that approval (a) in a vote of acceptance, acknowledging formal adhesion to the Council, and (b) in electing representatives and alternates to the Council in accordance with this constitution.

In case any member organization desires to introduce an amendment to the constitution, they are requested to bring them forward at the next meeting through their delegates, in accordance with Article X.

IMPRESSIONS OF THE ANNUAL MEETING

It was a great privilege to be present at the Annual Meeting of the National Christian Council. The meeting was held in the midst of most beautiful and quiet surroundings and the weather was ideal. These things no doubt contributed much to make it the most successful meeting the N.C.C. has ever had.

I was peculiarly impressed by the general tone of the conference. In a conference of this kind it is not infrequent to find many people with prejudices and preconceived notions, who try to put across their decided views and cut-and-dried programs. This conference was entirely free from these things. A few delegates showed, in some of the discussions, a lack of understanding of the working of the N.C.C. In a comparatively new organization like the N.C.C. this is, of course, to be expected. It may be a high tribute, but it is a true one to say that practically everybody who came to the conference had an open mind and was prepared to listen, to learn, and to discuss with others.

Again, one was greatly pleased to see the perfect cooperation between missionaries and Chinese. Missionary friends in their unobtrusive way made great contributions and at times held the useful and needed balance between different groups of Chinese.

The conference must have been a source of inspiration and have proved spiritually uplifting to many who had been heavily burdened with varied duties and responsibilities. Most of us have little time to think of the bigger issues and the larger responsibilities of the Christian Church, or to realize how precarious is the position of the Chinese Church, or to convince ourselves of our own share and responsibility in it. I feel sure every person came away from the meeting with a fresh vision, with a larger sense of responsibility and with a new hope.

The Chinese Church cannot remain as it is; it must either march forward or go adrift. Dr. Mott has no delusion about this point. No true-hearted Christians, Chinese or foreign, can think on these things and not feel a sense of compunction. Hence the Five Year Program of Evangelism. It is going to be a fight, a hard fight, and it may be a decisive battle in the history of Christian missions in China. But "When the time for his assumption was now due, he steadfastly set his face for the journey to Jerusalem."

To enthrone Christ in the hearts of men of modern China may be a long and uphill journey. But the journey has to be undertaken. The Hangchow Conference may have sounded the first trumpet calling all the Christian forces to take their rightful places in this great march towards the Land which God has promised to them that believe. May the National Christian Council be a body of men and women who will not be "disobedient unto the heavenly vision."

C. L. Hsia.

The outstanding impression left with me by our Hangchow Conference was that of our wonderful unity. Looked at from the outside we were a very heterogenous assembly representing various nations and many differing ecclesiastic positions. But when we got down to business there was a great unity of purpose that held us all closely together, and as we planned together, especially for the "Five Year Movement" we knew that we were in very truth members of one Body, inspired by one Spirit and we were encouraged to go on working and planning and praying together "till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man; unto the measure of the stature of the fulness of Christ".

As one present for the first time at an Annual Christian Council Meeting I was greatly uplifted by the thought of all that may be done by our working together in such an organization. We can there have a foretaste of the fuller unity that we hope for when all that is amiss in our present "unhappy divisions" shall be done away and facing the world in that oneness for which our Master prayed we may make it more possible "that the world may believe".

"The Five Year Movement", with its insistent call first to the deepening of spiritual life in each member of the church "beginning from me", holds a tremendous promise, and if we are willing to pay the cost in humility and prayer and service, this great adventure should result in a church that is more really sanctified and meet for the Master's use and very much more able to realize its unity in Him.

John Curtis, Bishop.

The Seventh Annual Meeting of the National Christian Council (Hangchow, May 18-25, 1929,) represented *directly*, for the first time, about seventy-two per cent of the Protestants in China. It concentrated its mind, therefore, on the religious life and service of the Church and headed up its program in a "Five-Year Advance Movement". To achieve this "enlarged evangelism" it aims to start efforts

that will enable the Church to regain the measure of spiritual vigor it has lost and push it beyond any point so far attained. With this went a growth of confidence in and expectation of the possibilities of the N.C.C. as a servant of Protestantism in China. All this was due to an increase in its church-centric character, a decrease in the church bodies needing representation, and a vision born of a reassertion of the Christian will to witness which exists in the churches on the field and found voice in the meetings. This witness headed up in the evangelistic message, of course, but included also the witness of literature and efforts at social rebuilding. Though it concentrated its program in evangelism this meeting sensed clearly the necessity of demonstrating the evangelistic dynamic in all the relationships of life, even though these latter were not in the forefront of its discussion or reports.

The meeting was made up of Christian leaders selected from the field rather than by a central group. These leaders represented the Church as it is. In consequence the voice of the Church was heard nationally more clearly than ever before. "The Five-Year Movement" is thus rooted in a widespread conviction. All the regional conferences, though urging wide and varied programs, voted for it. Heretofore the N.C.C. has been a guide to the Church. Now the Church looks on it as a correlating agency to carry out its church-centric purpose. In this meeting, therefore, the urge of a central organization upon the Church merged into the urge of the Church expressing itself through a central agency. This meeting made it clear that in spite of many handicaps and weaknesses the Church has become the central factor in the China Christian Movement. The Centenary Conference (1907) spoke for a mission-centric movement; the "Mott" Conference (1913) spoke for a mission-selected leadership; Hangchow spoke for a church-centric movement. To correlate the Christian forces so as to make the Church count in the life of China, in witness and service, is the function of the Council which has evolved out of much experimentation and struggle. Its aim is now to find and carry out the purpose of the Church. That such a church-centric purpose is breaking through in the "Five-Year Movement" is the chief cause for encouragment which came out of Hangchow.

As seen through the Hangchow meeting the Church is growing in national articulation in three ways, correlation of its agencies, mobilization of its forces and unification of its purpose. These are now its three major strategies.

Growth in national correlation is seen along various lines. The regional conferences and the national gathering did much to correlate Christian thinking. In setting up a standing committee on literature the Council aims to correlate and foster existing literature agencies. In addition it sought to increase their number by urging that the Chinese Church must now have a literature agency of its own: through self-produced literature it must speak from its own heart to the mind of China. Most, also, of the social-service committees of the Council are to be retained and correlated more closely with the Church through the "Five-Year Movement." The Church is to be correlated more closely for nation-wide service by having hereafter the majority of the representatives on the Council. Furthermore educational principles are to be built into the evangelistic aim and church and school brought into closer touch with a view to deepening the religious life and multiplying the workers in the Church. This meeting thus made distinct advance in planning that will correlate the Christian agencies around one comprehensive aim. The will to witness is to be accompanied by strenuous efforts to find the ways to witness cooperatively.

With this goes the idea of a national mobilization of Protestants in China. In this regard the vision of this meeting was both bold and unique. It focused on the mobilization of *all* the Protestants in *one* advance movement in and for a nation of 400,000,000! No other country ever accepted such a daring vision! with this went uncertainty about anything that looks like monopolization. The central agency must not give orders but must find and carry out the orders from the field. The Administrative Committee, which controls the Council between its biennial meetings, is fairly representative of the Church at large. Shanghai will thus be relieved of much responsibility heretofore inescapable! Discussion showed some doubt also of professional religious workers, the reason being a conviction that the *entire* faculty of schools must share in it. This meeting was interested in the mobilization of the Christian forces and not in the monopolization of their functions or responsibilities.

The meeting also gave special attention to moblizing two latent and somewhat undeveloped forces in the Church—the home and the laity. The home, it was urged, must be developed and conserved as a factor in the Christian Movement and as a center for the building up of Christ-controlled characters. The laity must do more and control more. At present Church control and initiative is too much in the hands of paid workers: altogether too much of Christian work is just left to them. The reference to either of these forces is not new. This meeting, however, put a much-needed emphasis upon both! So parallel with the feeling that the Chinese Church must produce literature for itself ran the idea that it must furnish also a large contingent of voluntary workers. To release the possibilities heretofore latent in the home and the laity will go far to make the Church count more according to its numerical and social significance.

The Chinese delegates also urged, in a standing vote, the fuller mobilization of missionary help at all stages of the Church's development and especially on a basis of equality with those churches and leaders which have come of age spiritually and economically. Of the existence and virility of these their part in this meeting furnished ample evidence. Of economic matters comparatively little was said. The meeting was thinking more in terms of Chinese and western Christians doing something big together than of just where the economic resources therefor were to come from. Evidently Chinese Christians anticipate that the Church Universal will share all its resources in pushing forward their new, comprehensive and correlating advance movement.

In that all the above heads up in the "Five-Year Movement" it indicates that the Christian Movement in

China is making progress towards the articulation and unification of its purpose. One result of this should be a rapid acceleration of cooperative unity. The emergence of this unifying purpose also indicates the beginnings of a more widespread evangelistic passion in the Chinese Church then ever before moved it as a whole.

Finally some definite steps forward, as made by the Council during its short life of seven years, may be briefly summarized. Its membership has passed from being centrally selected to being really representative: it is now church-centric rather than council-centric. It has passed also from being the expression of a mission-centric purpose to being the voice of one centered in the Church: it has become the national voice of the Chinese Church. The problem of unity in faith and order is outside its scope of responsibilities; but it has become more than ever the correlating agent of a united Christian witness to China in word and works. Its program has ceased to be exotic and has become expressive of the purposes and needs of the Chinese Church. There has also evolved a clearer idea of what evangelism means; its major message of individual regeneration is becoming more closely linked with its demonstration in social rebuilding. In all this the Chinese Church has become the major force in national Christian thinking and planning. Thus through the work of the N. C. C. the Chinese Church has gained a keener awareness of its national cooperative potentialities. This is, indeed, the main step forward since 1907. Furthermore the whole Christian Movement has moved somewhat away from ecclesiasticism and towards the inner meanings of the Christian religion as such; it is becoming more Christ-centric and less denominational-minded. It glimpses its possibilities as a spiritual-social force in larger range than before. Thus through the N. C. C the Chinese Church has grown in national articulation of its forces, its fervor, its message and its purpose. Many transitional steps yet remain to be taken: real progress is in evidence nevertheless.

F. Rawlinson

"Far from the Madding Crowd" might well serve as the title of the meeting of the N.C.C., May 18-25, 1929, for we were privileged to be the guests of the Hangchow Christian College, and all appreciated the beauty and the quiet peace of the surroundings, so different from Shanghai, where the whirl of distraction prevents due concentration on the business of the Council. One would express the hope that the happy experiment of 1929 may be repeated when the next meeting of the N.C.C. is called.

Some may consider the adoption of the new Constitution to be the chief result of the recent meeting, and certainly this matter consumed a large proportion of our time and thought. Henceforth the N.C.C. starts on a fresh career, closely related to the Churches in China, 72% of whose membership was directly represented on the Council.

At the final meeting serious attention was given to the financial position of the Council, for if it is to carry out the many momentous recommendations passed at Hangchow, it needs a larger income. The source of such increased income must be looked for largely in the Chinese Church itself. The Chinese Church has thus far contributed only a small proportion of the sum needed to enable the Council to do its work. Signs are, however, forthcoming that the Chinese are realizing the vital importance of their bearing a larger share in the support of the N.C.C., and till progress is made in this direction the N.C.C. will not be in a very stable or healthy condition. All the new officers, Chairman, Vice-Chairmen and Treasurer, are Chinese, and perhaps this fact will bring home to the Chinese Churches that the National Christian Council is primarily their own concern, and not an organization that should continue to depend indefinitely on the financial support of foreigners.

Space does not allow of comment on the findings of the various Committees, but attention must be called to what was undoubtedly the *high-water mark* of the week, namely the moment when, after full discussion, the N.C.C. by a standing and unanimous vote committed itself to a *five years' Evangelistic Campaign* with a view to the doubling of the present membership of the Churches in China. It is not too much to say that the future standing of the N.C.C. itself largely depends on the success or failure of this great enterprise. It was not lightly undertaken, but under a great spiritual urge. On this the whole Council found itself absolutely united. They could no other. Divine compulsion was on them. It was a deliberate act of re-consecration to our supreme task. It should arouse the enthusiasm of all the the Churches and reassure them as to the great purpose for which the N.C.C. exists. If this purpose has ever been obscured, there is no longer any shadow of doubt that the evangelization of China is the one supreme end of the N.C.C. to which its every other activity must be subordinated. It is no small gain to have this great central aim sharply and unequivocally defined. That was a great moment, when individually and collectively we heard and responded to the Master's call, and felt afresh the touch of His Holy Spirit. May grace and power be given to transmute these high resolves into action! In reaching such resolves we were all immensely helped by the presence with us of John R. Mott, whose challenging speeches will not soon be forgotten.

The delightful address of the representative of the Japanese Church was also a valuable contribution to the proceedings at Hangchow. His historic sketch of the difficulties, progress and prospects of Christianity in Japan was both illuminating and inspiring.

Not the least helpful part of the proceedings were the quiet morning hours spent in devotion, while old friendships renewed and new friendships formed will be an abiding treasure to all who were present.

In short, it was generally agreed that this was the best meeting of the N.C.C. ever held, one high in tone, hopeful in spirit, and pregnant with promise for the future.

E. W. Burt.

It was difficult to believe that we were attending a meeting in conservative, slow-moving, aged China. It was a gathering of the younger leaders of the Christian Church. There was scarcely a gray head among the 140 delegates. The great majority were men and women of unspent years or those standing in the prime of their manhood and womanhood. The result was that the sessions throbbed with life. Discussions were animated. Opinions were freely and vigorously expressed. The tides of enthusiasm ran high. There was not a dull moment. Not every word spoken was weighted with wisdom or the fruit of experience, but it gave evidence of a real interest and a sense of personal responsibility.

The two of us who came from Japan were deeply impressed with the number and the outstanding ability of the young women delegates. They were present in good numbers, participated freely in the discussions and hit a high mark every time they spoke. If they represent a cross section of China's womanhood it augurs well for the future of the women of that land.

It was evident again and again that a new national consciousness is coming to the birth. A remarkably large number of Chinese are past masters in the use of English, and because of the bewildering dialects in the different sections of China they are often forced to use English when speaking to each other in order to be understood. In spite of this there was an insistent demand from a rather large group of the delegates that Chinese and Chinese only should be the basic language for motions, reports and discussions.

A Chinese Bishop administered the union communion service. Chinese speakers led the devotional services. Chinese presided at the business sessions. Some of the most prominent Chinese delegates were presidents of China's Christian colleges. Although foreign delegates of proven ability and rich experience were present they took a minor part in the proceedings. This is all as it should be and indicates that the indigenous Chinese Church is coming to its own.

Chinese Christians have been and still are passing through a baptism of fire, but they face the future unconquered and unafraid. The consensus of opinion was that "places (churches) most persecuted are becoming more vital in their Christian life."

At this annual meeting it was unanimously voted to launch a special five-year nation-wide evangelistic campaign, having as its goal the doubling of the membership of the churches. If this campagin realizes its goal, the churches in China will have a membership of one million. However, this movement not only sets a numerical goal but it puts strong emphasis on the quality of those who are to be received into the church during this five year period.

This Council was instructed to set up a strong committee to carry this campagin through and to commandeer from the cooperating organizations men and woman specially qualified to serve as speakers in a campaign of this character.

No one questioned the right or the wisdom of the China Council's carrying on this campaign of nation-wide direct evangelism. All the delegates seemed to consider this one of its legitimate and natural functions.

The National Christian Council of China is an aggressive, forward-looking, forward-moving agent of the Christian Movement in that land. It occupies one whole floor, some ten or twelve rooms, of the large Missions Building in Shanghai. It has a staff of ten or more full time secretaries and a large number of office workers. On this staff are specialists in the fields of industrialism and rural evangelism. Although its powers are clearly defined and it has to give strict account of its work it enjoys large liberties and is entrusted with large responsibilities.

The Japan Council is working in a smaller area and is trying as far as possible to provide its own budget and should never develop into so vast an organization as its sister Council in China, but it can learn much from the aggressive, far-reaching policies and program of work of that body. These two Councils should cultivate the closest possible relations. They have much in common. Their problems are much of the same character. They should serve as a connecting link between the Christian communities of Japan and China and contribute much to a better understanding and better relations between these two peoples.

William Axling, Hon. Secretary
N.C.C. of Japan.

CHRISTIANITY IN JAPAN

Rev. H. Kozaki, D. D.

This address was delivered by the Chairman of The National Christian Council of Japan at the Hangchow meeting. Dr. Kozaki spoke in Japanese; he was interpreted into English by Dr. Wm. Axling, Hon. Secretary of the Japanese Council, who was in turn interpreted into Chinese.

When planning to come to China for this meeting of the National Christian Council my son said to me that at this time young men are at the helm of affairs in China and, therefore, I would hardly be a proper representative for Japan. My reply was that experience ought to count for something—and so I am here not because of my years, but because of my experience which goes back through many years.

Twenty years ago when you were celebrating your hundredth anniversary here in China we were celebrating the fiftieth anniversary in Japan of the entrance into our land of Christianity. Dr. Smith was the chairman of the anniversary here. It was my privilege to be the chairman of the anniversary meeting in Japan.

The missionaries made their entrance into Japan in the year 1857. The first Protestant church was organized in 1871, so as compared with the history of the Cnristian Movement in China we are very much belated; in fact, it may be said that Christianity in Japan is still in a new or opening stage.

Slow Progress of Christianity

The progress that Japan has made in her modern civilization, in material, in commercial, in industrial and in political ways is something that is well known and has caused the world to sit up and take notice. I am sorry to say that in its religious life the nation has not made the same kind

of progress. Especially is this true of the progress which Christianity has made. The reason for this fact, the fact that Christianity has not kept pace with the nation materially, industrially and commercially, has back of it some great outstanding reasons. One reason is the holdover of the prejudice against Christianity which was created during the three hundred years when Christianity was under the ban in its relation to the persecutions against the Roman Church. The prejudice aroused against Christianity at that time has held over and it has been the work of years and tens of year, yes, scores of years, to eradicate that prejudice which has cut itself deep into the nation's life.

Another reason for the comparatively slow progress Christianity has made in Japan is that when Japan came into fellowship with the other nations of the world she found that she was confronted with nations strong politically, commercially, industrially and in a military way, and that if she was to maintain her status as an independent nation it was absolutely necessary for her to develop her powers and resources along these lines. Thus during seventy years or more Japan as a nation has thrown her energies and forces into one great attempt to made good her deficiencies along these lines. Those who have stood as leaders and have been guiding the nation during this time have been willing to take from the western nations all of advantage politically, industrially and commerically but have paid little or no attention to the spiritual basis of western civilization. Many of them have even looked with indifference upon religion and especially upon the Christian religion.

Christianity and Science

When I first studied Christianity with a missionary sixty years ago, the problem that first arose not only in my own mind but in the minds of my colleagues at that time was how to harmonize Christianity and science. It was the great problem that baffled us and with which we found ourselves struggling day after day. More than that the interpretation of the Bible which was given me at that time was of a very conservative type and we found ourselves as young men face to face with these problems of how to harmonize Christianity and science and how to interpret the Bible in a rational and normal way.

The situation developed to such a degree that at one time I was looked upon as a sort of heretic. Such books as Dr. Ladd's "What is the Bible" was one the books to which I turned. Some other books gave me help also, especially those of a historical type of interpreting Christian truth and the result was that for a while I found myself standing between two camps—those who looked upon me as a sort of heretic, interpreting the Bible too literally, and another camp, which looked upon me as being too conservative, and for some years I found myself under fire from both these two camps. I am glad to say that that era has passed and today I have the confidence of both camps as far as we have them in Japan at the present time.

Mr. Wishard who came to Japan about this time under the Y.M.C.A., and I believe, a colleague of Dr. Mott's, proved most helpful in leading our young men into the Christian faith. Under his leadership our first Summer School was held in the Doshisha at Kyoto, and I was asked to give lectures on the Bible and its new interpretations. My views were considered too radical and were left out of the published volume.

Influence of German Rationalism

At this time a great crisis arose in the Christian church of Japan as a result of a great inrush of German rationalism, which caused a slump in the growth of Christianity, and for a time it seemed that it would cause the downfall entirely of the Christian Church. A great many men were swept off their feet. Some of its great leaders took up with German rationalism and gave themselves as intense propagandists of German rationalism, — the emphasis being put on God as Father and men as sons, Christ as a great example, givin g to men a fine example of obedience to God, the Father, but not especially different in kind from God's sons everywhere, and salvation was interpreted very much in the way of the Buddhist interpretation of salvation, that of enlightenment.

This phase of the history of Christianity in Japan was largely dominated by German rationalism. This continued more or less until 1910. The year 1910 marks the return to a saner and safer interpretation of Christian truth. It was my privilege in that year to publish a book entitled "The Essence of Christianity." I am not saying that this book had anything to do with the return to a more sane and normal interpretation of Christian truth, but that was one contribution which it was my privilege to make. I think that it still must be said that Christianity in Japan leans more toward the historical and modern interpretation than it does to the conservative or so-called fundamental interpretation of Christian truth.

This theological controversy had some very disastrous effects on Christianity in Japan. One was an unsettling influence on Chritians, making them uncertain in regard to their faith. The other was the blocking of evangelism—broadcast evangelism in the nation—and this is another reason for the rather belated progress of the Christian church in Japan.

Church Union

Another hindrance was that of the question of union. The first Christian churches in Japan were pure and simple Christian churches. They had no denominational labels. The first Christian church organized in Yokohama and one in Kobe were simple Christian churches without any denominational leanings or labels. Unfortunately that was followed by a breaking out of denominationalism and a breaking up of the Christian churches into denominational grouping. At this time some of us became greatly concerned about this tendency and we began to agitate for union, feeling that Japan ought to have one great Christian church and that the Christian Movement ought not to be broken up into denominational groups, and as a result it

seemed at one time as though this was going to bear fruitage in a union movement. At one time the Presbyterian and Congregational churches were on the very point of forming a union which would have become the central stream of a great union Christian church in Japan. Unfortunately Dr. Niijima and Dr. Davis were opposed to union at that time and the thing went on therocks. This certainly has been a great hindrance to the progress of Christianity in Japan.

Today, however, this question of church union has again come to the surface in the Christian Movement in Japan. Each large denomination has appointed a committee on the question of union and these committees are working together looking forward to possible union in the future. Our Council is acting as a go-between for these committees and is doing all it can to stimulate and further union among the Christian churches of Japan.

The Influence of Christianity

Numerically Protestant churches in Japan have a membership of 170,000. If we add to this those who are members of the Catholic Church, we have about 300,000 Christians. But it is not fair to judge Christian influence by these numbers because the influence and the impact of Christianity upon the Japanese Empire is far beyond anything indicated by these numbers. We find its influence in every phase of the nation's life for instance in regard to the nations present ethical and moral standards—they are practically based on Christian ideas and Christianlideals. Here Christianity has made contributions far beyond any that have been made by Shintoism or Buddhism. Again we find the same is true in the field of literature. Here again the ideas and ideals that permeate present day literature in Japan are Christian. There is a great deal of literature being put on the market in the way of novels, etc., in which invariably a Christian or a number of Christians appear and what these Christians say and do form a very large part of the novel, even those novels written by non-Christians. Those written by men like Kagawa, Tokutomi and others are entirely Christian from the first page to the last and are exerting a tremendous influence on the life of the nation. Such outstanding Christians have written many books to introduce Christian ideals and ideas into the life of Japan and have had a very wide influence.

In closing I want to add one more point, showing the influence Christianity is having upon every phase of the Japanese Empire. It can be said that the Imperial Household represents probably a sort of center of conservatism in Japan and yet even here Christianity is being recognized. At the time of the Imperial wedding five years ago, an Imperial banquet was held in commemoration of the great event and to that banquet three religious leaders were invited as guests. It was my privilege to represent the Christian church at that time—one of the others was a Shintoist and the third a Buddhist, and so there Christianity was given absolutely equal recognition with Buddhism and Shintoism. Again at the time of the recent coronation seven religious leaders were given gold cups. Five of these were Buddhists, one a Shintoist and one was a Christian. Here again it was my privilege to receive one of these gold cups, and Bishop Uzaki of the Methodist Church received one of the silver cups given to seven religious leaders. This is the first time in the history of Japan when men simply for their contribution in the field of religion—not because of their contribution in the field of social service, but for their contribution in the field of religion—have been recognized in this way. A banquet followed the coro nation service and again five religious leaders were invited, three Buddhists, one Shintoist and one Christian. Again it was my privilege to represent Christianity. In this way we get a clear understanding that Christianity is touching the very heart and life of Japan.

THE REGIONAL RETREAT CONFERENCES

The Retreat Conferences were held as planned during the months of April and May in Moukden, Peiping, Wuchang and Shanghai. They were much appreciated by those in attendance, affording as they did the first occasion in some years for representatives of so many different Christian groups to get together to exchange notes on the situation facing them and to confer regarding the future.

The "retreat" aspects of the meetings were emphasized. The daily devotional periods were in the hands of Dr. C. Y. Cheng. The time spent in worship and in silent meditation together, or listening to the simple messages of Dr. Cheng on some aspects of our Lord's ministry and to the appeals of Dr. Mott for a more courageous facing of the implications of the Christian Gospel, will be longest remembered by those who attended the meetings.

It is to this fellowship in thought and prayer, both in the meetings themselves and at other times, that one looks for the largest permanent results from the meetings. Conditions for such fellowship, free from other distractions, were most favorable at the North China gathering, which met in the beautiful temple grounds at Wofussu.

The problems discussed at each conference were decided by the regional committees in charge of arrangements, as was also the basis of representation. In general, this followed the same plan as that in the National Christian Council itself, namely, direct representation of church and other Christian organizations, with a limited number of other persons chosen at large by the committee on arrangements.

The conferences were informal in character, and served mainly as a means of thinking together as to how the various Christian bodies can co-operate most effectively in the years immediately ahead. Dr. Mott's presence and participation in the discussions was of great help because of his long and intimate association with leaders of the missionary movement in Europe and America and the knowledge gained in other parts of the world by his frequent visits to different lands in the interest of the spread of Christianity and by his long study of conditions in China.

The State of the Church

The first subject which occupied delegates to each of the regional conferences was the effect of the events of recent years upon the churches and the lives of Christians. The influence of the anti-Christian agitations was studied. The conclusions reached are summarized in the following quotations from reports of the regional conferences and from that of the Executive Committee to the Annual Meeting of the N.C.C.:—

"This anti-Christian agitation has brought in its train various calamities to the Christian Church. Churches have been occupied; schools have been confiscated; missionaries have been obliged to leave their stations; Christian people have been reviled and even harmed. A large amount of Christian work has been paralyzed.

"These attacks on the Christian religion have had certain consequences that are not unnatural. In not a few centers the number of Christains has decreased. The missionary force is much smaller to-day than it was a few years ago. Much work is not being carried on even to the present day. Speaking more generally, there seems to have been a widespread spiritual depression and sense of exhaustion. Uncertainty as to the future of the Christian religion has disheartened some, and a lack of spiritual energy and glow makes others unable to move forward." (Executive Committee report to Annual Meeting of N. C. C.)

"The younger generation of Christians seems largely to have lost hope in the ability of the Church to meet the demands of changing conditions. Some purely nominal Christians take no interest in the growth of the Church and no responsibility for its work. A few Christian churches have suffered so severely from attacks from without that like hunted birds, or fish surrounded by nets, they are paralyzed with fear, and helpless to do any effective work." (East China Conference.)

"On the other hand, these events have not been without their compensations. We are able to trace the rainbow through the rain, and to see the silver lining even in these stormy skies. We may even say that the anti-Christian movement has unwittingly served as an instrument to clarify our vision, to purify our thoughts, and to strengthen our faith in God and loyalty to Jesus Christ. We have learned to give more time and thought to self-examination; to trust less in human effort and more in God; to have more regard for the things that are really essential in religion; to adopt a more tolerant and friendly attitude towards others, who do not think just as we do. In these and in other ways the Christian Church has learned some important lessons and has been benefitted by these adverse circumstances." (Executive Committe report.)

"Within the Church itself there has come a real awakening and a strong trend towards improving the quality of its work. Some Christians have been stimulated by their experiences to restudy Jesus, to take Him afresh as their standard, and to realize a more abundant life in Him." (East China Conference.)

"In the relations between the Missions on the one hand and the Chinese Churches on the other, there has been a marked tendency to transfer to the Church Courts administrative responsibility formerly carried by the Missions. This transfer has been greatly accelerated by the events of the past two or three years, especially by a similar transfer in the control of Christian educational institutions, necessitated by the regulations issued by the Government Board of Education. In the case of some church bodies this transfer has been made without due provision, both as to finances and staff, being made to render effective the Church's administration of its increased responsibilities." (Executive Committee report.)

The conferences were characterized by a degree of hopefulness that is encouraging in view of existing conditions. The seriousness of some of the problems; the lack of an adequate supply of well-equipped clergy and evangelistic workers; the financial dependence of the Chinese Churches upon the Churches of other lands; the failure as yet to develop a laity sufficiently responsible to assume a larger direction of the Churches' work, were perhaps more frankly faced in one or other of these meetings than ever before by similar inter-church groups in China composed predominantly of Chinese.

At the same time it was generally recognized that Christianity in China is still in the early stages of its development and that the days of its largest opportunity lie in the future and not in the past.

The Five Year Movement

The unanimity of the agreement as to the next steps to be taken was striking. The call of the South China conference in March for a simultaneous Christian advance along all lines was re-echoed at each of the meetings, and led to the action of the N. C. C. in regard to what is called the "Five Year Movement."

It was recognized that any advance must rest upon the spiritual revival of the Christians themselves, and that each individual in attendance at the conferences had distinct responsibility resting upon himself to spread the Christian religion through a more courageous living of the Gospel.

Religious Educatlion

The South and East China conferences gave special attention to the relation of religious education to a forward evangelistic movement. Everywhere there was a growing recognition of the need for more study of the Bible and for better lesson study helps. Those supplied by existing agencies were in the main regarded as not meeting the needs in any adequate way. The following quotation is taken from the report of the South China conference:

"The long and faithful labors of existing agencies were recognized but it was pointed out that the lessons supplied by these institutions were for the most part translations of lessons suited for children with a background and environment entirely different from those of Chinese children. Nearly all the illustrations were drawn from foreign countries, and little attempt was made to draw on the vast amount of illustrative material that

could be secured from Chinese life and literature. It was felt therefore that some radical change was necessary in the preparation of Sunday school lessons. The Conference accordingly requested the National Christian Council to make a thorough investigation of all religious educational material available for use in China, especially Sunday school material, with a view to providing material suitable for use in China at the present day."

There is no doubt that far greater and more serious attention needs to be given to the subject of religious education by all who are responsible for the nurture of the Christian life of Church members, and especially that of the youth who are in Christian schools at this time. Government regulations are materially altering the methods of religious education in the schools. The situation is one that calls for prompt action on the part of responsible Church bodies. South China is probably right in saying that some "radical changes are necessary".

The Christian Worker

Under the title of "The Christian Worker in North China" the North China conference gathered together in a printed report the results of the investigations conducted by a special commission during two months preceding the conference. These investigations were carried on in a number of cities in Manchuria, Shantung, Hopei and Shansi. The report is well worth careful study. The first part of the report sets forth the replies given to questions asked of individuals and groups in the cities visited. One could wish that the committee which undertook the study had itself analyzed and passed judgment upon the information received. Such committee opinion and weighing of evidence would add greatly to the value of the report.

The latter part of the report contains six brief statements of concrete experiments in training Christian workers in North China. It includes accounts of "preacher, teacher and agricultural training at Jefferson Academy, Tunghsien"; mass education in the thousand characters in Paotingfu area and amongst the country women near Changli in Eastern Hopei; the Fenchow experiment; the laymen's training school at Lintsing; and the London Missionary Society's work in Southern Hopei.

The reports of these experiments are valuable and extremely suggestive. They deal with different aspects of the great rural problem of China and show in what ways they are being constructively met by some of the most alert groups in the Christian Church. One of these reports is printed in full in this issue of the Bulletin, namely, that in regard to the work of the American Board Mission at Fenchow.

The commission study led to an unusual amount of attention being given to "the voluntary worker" at the North China conference. The qualifications for voluntary workers are given as follows:

"An understanding of the fundamentals of Christianity; a firm and definite faith; a willingness to serve; an unselfish motive; a positive sense of responsibility; initiative; regular employment; proper training."

"In nature of work and responsibility they need not differ from the employed workers. The difference comes in the duration and scope of responsibility they undertake. The employed worker should consider the discovery, enlisting and training of voluntary workers, and their positive responsibility."

In general it seemed to be taken for granted that laymen should be the governing power in the Church. If this is actually to be the case, it was recognized that it would necessitate considerable changes in organization. The conference asked the National Christian Council "to make a study of the present situation of voluntary workers in the Church and methods of enlistment, and to print and circulate the results of the study among the churches."

The South China conference laid similar stress upon the need of voluntary workers and of freeing the country churches from dependence on financial help from outside. This dependence is given as one of the reasons for the low ebb of the spiritual life of the country churches and for their failure to make more of an impression on their own communities. The conference outlined a number of undertakings to be carried out by the different church bodies. These were concretely set forth, and responsibility for seeing that they are carried out was specified.

Co-operation of the Older Churches of the West

Little attention was given to these problems except in the South China meeting, in which the subject was made one of the main topics for consideration. The recommendations passed at that gathering were fully reported in the April issue of the Bulletin.

North China included a discussion of the need of missionaries in its general consideration of Christian Workers, and made the following statements in regard to them:

"Besides training work, the missionaries having specialized training could help in agricultural reform, industrial development, adult education and religious education."

"It is recognized that the object of missionary work is to spread the truth of God and to Christianize life. In this undertaking naturally the life of Christ gives the greatest revelation. But on the other hand the civilization of all races invariably contains in some measure the truth of God. Therefore missionary workers should respect the culture in their missionary field and seek to share their experiences with the nationals in the common pursuit of God and of the realization of His purpose."

"We firmly believe that the church of China at present still needs the help of missionaries, both in personnel and in finance, and that the missionaries can give help especially in the training of leaders and in the initiation of new types of work. We also believe that in the future the missionaries will always have a place in the church of China, for the church is an international organ. Unless its international character is made evident, it will not fulfil its ideal of world brotherhood."

With regard to the employed church worker, the North China conference found that:

"The churches everywhere are feeling strongly the lack of high-grade leadership. Ambitious youth go into politics rather than enter the ministry. As for women, educational work is more preferable."

The reasons given are that "the program of the church does not appeal to them. Denominational differences and arrogance on the part of older workers prevent them. Remuneration is so meagre that they could neither meet the educational expenses of their children nor provide for old age. Book knowledge is too much emphasized in their education so that religion and life are for them two separate things. Religious education in schools is inadequate so that the youth leaves school with no substantiated faith or thorough understanding of Christianity."

The conferences were marked throughout by an eager desire on the part of delegates not only to find out what Christians in other groups were thinking and to share their own thinking with them, but also to face the future together courageously and to see how the different Christian forces, separated as they are in so many autonomous separate units, can cooperate most successfully in a general forward evangelistic movement.

RELATION OF LITERATURE TO SPREAD OF CHRISTIANITY IN CHINA

An Address before the Literature Conference, May 17, 1929

by P. S. Ho.

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Although I am not a Christian, I appreciate very much the good service which both foreign and Chinese Christians have been rendering to the Chinese people. I especially admire the persistent endeavor and the spirit of sacrifice of the Christians in China.

But at the same time, I always wonder why Christianity, having been definitely introduced into China at least three hundred years, should be still not very popular to-day, as evidenced by the fact that there are at present less than 2,000,000 Christians as against 400,000,000, the total population of China.

The reasons for this state of affairs are, of course, numerous, but the most important one seems to be the lack of good literature. Take the case of Buddhism or Taoism, for instance. The popularity of these two religions in China is in a great measure due to the fact that both of them have a very substantial and attractive literature of their own. You may recall that only a few years ago two big collections of Buddhist and Taoist works were published in Shanghai, and both publications enjoyed a very good sale, being almost completely sold out as soon as they were off the press.

The period of five hundred years from about the fourth century to the eighth century formed a great chapter not only in the history of Chinese literature, but also in the history of Chinese civilization, the characteristic of which was nothing less than the translation of Indian Buddhist literature. Ever since that time editing, annotating, or indexing Buddhist books became almost the chief occupation of many a Chinese scholar; and the life and work of such great translators as Kumarashi and Yuan Chwang have always been a source of inspiration. Consequently, Buddhism and Taoism, although very degenerate at present, still occupy a significant place in the life of the Chinese people.

Take some other examples. Through the single master hand of Dr. Yen Fu, Darwinism is perhaps more popular in China than in England. How popular Dr. Dewey's philosophy is among the Chinese intelligentsia through the single pen of Dr. Hu Shih. Here I do not mean, of course, that we should do only so much; indeed, Christians have done much more for the good of their religion and for the welfare of China in many other fields. I cite these examples simply to show how much a good literature can do for what it represents.

As to Christian literature in China, it occurs to me that, except for a few works written by the early Catholics, few Christian works are highly valued by the Chinese people from the purely literary standpoint. Of course, none of us should depreciate the value of the beautiful translations of the Bible into different Chinese dialects, which will soon become one of the best and biggest sources for a comparative study of modern Chinese tongue. But compared with what Buddhists and Taoists have done for their respective religions along the literary line, Christian writers are rather too few and their writings too meager to attract the serious attention of Chinese scholars.

As a matter of fact, the Chinese are decidedly a literary people. They have a very highly developed form of language, and the literary class still commands the highest respect of the people. They are entirely different from those native tribes of Africa or other uncivilized places where the people possess either no written language at all or only a very primitive form. It is, therefore, a mistake for any religious order to treat the Chinese people on an equal footing with illiterate tribes.

If we agree that the Chinese people are essentially a literary nation, and that to treat them as illiterates is an erroneous notion, then I think that we may approach the question of evangelization in China from a literary angle.

It seems to me that in order to make the Christian principle more familiar to, and the Christian religion more respected by, the Chinese people, high and low alike, we must produce more works, original or translated by the hand of wellknown Chinese scholars. I am sure many important works, besides the Bible, are worth while to be translated. If this kind of work is done to a certain extent, and if you have a large collection of Christian literature in Chinese as the Buddhists or Taoists have, in addition to what we have been doing in the way of education and charity, then Christianity will have a fuller appreciation by the Chinese scholars as well as the gen-

eral public and consequently a deeper penetration into the mind of the Chinese people.

THE FENCHOW EXPERIMENT

Leonard M. Outerbridge

(This article is one of a series prepared for the Peiping Regional Conference, and published in a report of the Conference under the title "The Christian Worker in North China".)

1. The Field

The Fenchow field covers a territory of 70,000 square miles and lies within the bend of the Yellow River known as the Ordos. There are 8400 cities, towns and villages up through the mountains, down the gorges and over the plains. Thousands of these hamlets were never known to outside civilization before. In strategic centers there are established some one hundred and fifty out-station churches. Christians or members of these churches are scattered through the smaller and nearby villages within reach of the respective out-stations, thus we estimate that a nucleus of the Christian movement has been started in about one-third of this territory but there are still over five thousand hamlets in this north-west area where the Christian message is not known.

In our church field, there are over 1,484,000 farms of an average size of four and one-half acres. The average income over and above actual bare living expenses of a family working one of these farms is only about $34.00. An estimate made of the average capital of a farmer is: land, perhaps 12 *mow* at $35, a value of $425 and probably mortgaged or rented; household effects about $40; a mule or two donkeys, $70; implements, cart and tools, $75; a total of about $600,—and the figures are probably high. There are several children in the family, and the farmer is doubtless in debt for some funeral or wedding expenses, on which he is paying two or three per cent interest monthly. These mountain farmers live so near the border line that failure of any one year's harvest brings uamine upon their head, such as is now experienced in North Shensi, because of protracted drought in 1927 and 1928.

When a church is working in a field where over 85 per cent of the population is rural and actually dependent upon what they can obtain from the soil, naturally we are led to ask what should be the place of agriculture in this enterprise? Has the church any part to play with the raising of the economic level of the rank and file of this people? Should the church be the pioneer in rural social service such as extension work in agriculture?

In this field our one hundred and fifty out-station churches are now under the leadership of Chinese evangelists and Chinese district superintendents. At present, the entire support for maintaining the whole conference of churches is dependent upon mission funds from America. If these churches can be really indigenous in the true sense of that term, they must be self-supporting. Without question, before they can be self-supporting something must be done to improve the economic conditions under which they live to enable them to assume this responsibility.

2. The Policy

By utilizing agriculture as a contributing part of Christian education and evangelism, to seek to provide Christian leadership for rural China including training of volunteer lay leaders both in the church life and in civic responsibilities, to bring practical relief to the economic problems which confront rural Christians, and thus increase the means available for the support of the rural church.

3. Method

a. Within this field lie four types of climate and soil:

(1) The great plain on which Fenchow itself is located which is two thousand two hundred feet above sea level.

(2) The foothill areas approaching the mountains, terrace cultivations.

(3) The high mountain region on both sides of that section of the Yellow River running between Shansi and Shensi, covered with loose soil and receiving little rainfall, slope cultivations.

(4) The semi-arid Mongolian plateau. Therefore, there is needed to be done a good deal of investigation in the first place to discover what needs to be done and what can be done, and then to develop plans whereby it may be done.

b. Conduct of an intensive experimental work at Yutaoho valley, forty *mow* of land, about seven acres, under cultivation including both dry terrace land and irrigated plots in valley bed. Here all introductions of new seeds are tested, improved varieties are selected and further supplies of seed produced for distribution. We are working with emphasis on drought resistant grains, including wheat, rye, barley, kaoling, emmer, buckwheat, corn; work is also being done in cotton, beans, flax, squashes and vegetables.

c. Conduct of a chain of one hundred cooperative extension experimental plots scattered over the wide area of this field. In this project, we provide tested seeds, farmers provide land and labor and the cooperative experiment and demonstration operates with our assistance in advice only. In addition to these definite cooperative demonstration centers, there are many times this number of farmers who are planting these new seeds without our definite record, and this will naturally increase beyond our ability to keep record.

d. This work is supervised by a special committee of five, three of whom are laymen, and two of whom are and must always continue to be farmer Christians. This committee operates as a sub-committee of our General Evangelistic Committee, with secretary for rural churches and agriculture serving on both the general and smaller committee. The constitution of this committee provides that one of its special fund is available for payment of salaries or purchase of land, a pre-requisite of the movement being land and labor provided by the local center.

e. To conduct field institutes and summer conferences with the preachers and teachers now in the country work.

f. To carry on campaigns along the line of seed selection, rotation of crops, dry farming methods, preventive measures for control of insect pests and plant diseases.

g. To operate fall and winter institutes for farmer Christians, (yet not necessarily limited to Christian farmers), which provide opportunity for exhibits of crops, demonstration of results attained through cooperative experimental farms, in a word, a miniature fall country fair in each district, and to use this occasion for short course lectures on agricultural problems, mass education, public health and the Christian Church, the Christian Way of Life, the Responsibility of a Farmer Christian to his own rural community, to his own rural church.

h. Constant emphasis that this rural movement is Christian. That the rural Christians are the rural Church, that the most direct obligation of the rural church is to meet the crying need at its door, and that this obligation can only be met by the rural church itself, which to repeat, is none other than the Christian farmers. Hence, the fundamental principle that this whole extension program must be one which rests upon the cooperation of a farmer Christian. It is and must be from the outset their movement, their way of expressing their Christian life to their fellow men. From this will naturally grow a realization that their church has other obligations to fulfil in which they must share.

4. Methods We Hope to Follow as Soon as Possible

a. To bring into the curriculum of the Bible Training School for rural preachers and in the Middle School courses in *applied* agriculture.

b. To add applied agricultural teaching to the training courses for present preachers and teachers.

c. To use our monthly magazine as an agency to broadcast information of our results and methods through the field.

5. Results

Our work is more in the stage of trying to discover methods and solutions, yet we have obtained some very encouraging results.

a. A definite visible interest being shown by laymen in the church.

b. Discovery of improved types of grain suitable for arid land.

1. Kaoliang, dwarf heavy leafed varities, short season, producing heads of grain where local kaoliang failed under drought conditions, also white flour instead of red.

2. Corn, several types, yielding double crop in comparison with local seed in same test plots.

3. Buckwheat, giving increased yield and better flour.

4. Rye, more adaptable to dry land than wheat and yielding good crop in 100 days.

5. Production of sugar practical possibility. We obtained 24 lbs. heavy molasses from 100 lbs. beet pulp.

c. This movement has met with genuine cooperation on the part of laymen, resulting in keen enthusiasm on the part of every cooperating farmer, who in turn eagerly passes on the knowledge of new seeds and methods that he has received, and while doing just this he is stimulating a renewed interest in the activities of the rural church.

6. Observations

At present our whole church work is controlled by mission-paid workers. Laymen have little or no place at all in church policy or government.

Laymen and church members at large do not realize that the church is theirs, rather they simply belong to the church. What is the Chinese Church? Is it a society of paid workers?

Why do some of the present paid workers fear a program that trains rural leadership?

Naturally with a semi-educated church membership, conscious that the Church is theirs, *that they are the Church*, we paid workers will have to brush up to retain our places, but should we not rise to this need with a song on our lips! Can we not see a vision of the day where instead of one hundred and fifty paid workers being settled in one hundred and fifty out-station centers, possibly an equal number of paid workers conld be rendering a unique service to some six hundred or more rural churches, bringing to these rural lay leaders both stimulus and inspiration.

The rural church cannot support a settled cash paid ministry, certainly not one minister for each church. But it is conceivable that a group or chain of rural churches, growing up spontaneously under lay volunteer leadership would not only need and profit by the inspiration and guidance of a 'circuit rider' or touring evangelist, but there is hope that such a group cooperating could pay the support of such a superintending evangelist.

Do not bring the laymen into the large centers for a year's course at a laymen's training school. The type of man available to come to such a course is generally the type who can not aid us in our objective. We need the present leaders of the rural centers, village heads, elders, and others. We do not want drift wood. Let us go to these men and in their own rural centers take to them short courses in agriculture, mass education, social service and the Christian Religion. Train them to become, in turn, the teachers and leaders of these causes in their own communities.

The problem of self support is fundamentally a spiritual one. Get the Christians, the farmer Christians, the Christians of the soil, to realize that God is depending upon them to save rural China.

At present they imagine that the whole responsibility of saving China as far as religion is concerned is upon the mission paid evangelist for they are paid to do just that! Get our rural Christians to see that this is fundamentally their job, train them to meet their job, lift them up so they have a new vision of their responsibilities, their opportunities, their privileges. With a realization of their spiritual heritage and their responsibilities, will grow a consciousness that they should assume

the resulting economic responsibilities. When expecting laymen to assume their reponsibilities, do not let us hold from them any of their privileges.

There is no independent self-governing self-supporting Chinese Church in our field. It is involved and practically swamped in the mission organization.

Church affairs are mainly run by mission employees, not by a church body. Preachers are controlled through a mission evangelistic committee and not by the local church.

The term "Church" (Chiao Hwei) generally includes schools and hospitals. Educational and mission workers often take little interest in the church proper. They say they are working for the "church" when they are in the employ of the mission schools or hospitals.

Self-governing churches should control their preacher, who should be responsible to the local rural church rather than to an absent evangelistic committee.

If a rural church or group of co-operating churches receives an augmentation grant from outside sources for pastoral aid, the laymen should decide on the scale of salary to be paid as they are the group which eventually must pay this scale.

If we can emancipate the 'Chinese Church' as a spiritual fellowship of believers in China, from the entanglement of our mission organizations, there is hope of a wonderful advance in the Kingdom of God.

Let us not be confused by names. Some missions have already changed the name of the organization from Mission to Chinese Church, but yet in essential quality the work remains that of a mission fully as much as before the change.

In the effort to save the Chinese Church from being swamped in our super-organizations, let us be careful not to associate the term Church with a question of nationalism and the term Mission with a question of foreignism. A Church to live must have a Mission, must be interested in Mission work. Let the Chinese Church rise as an independent, self-respecting, self-supporting fellowship of Christians in China, no matter how small the group may be, and from that group elect a missionary board of trustees responsible for the propagation of mission work in China. There is every indication to believe that foreign Mission Boards would be just as willing to entrust their present program of mission work to such a trustee Board arising out of the independent Church, certainly fully as willing as they are now entrusting it to a committee of paid workers. Such a Mission Board of the Independent Church could be open to receive support from both the Chinese Church and Foreign Mission Societies, but the propagation of the Christian Movement would and should be under the direction of, and in harmony with, the Church of Christ in China.

As a Mission we should not practise any policy nor use any methods which we have any good reason to fear the Chinese Indigenous Church could not ultimately carry or will not in their turn see their way to approve.

With foreign funds we should not pay salaries to rural workers on a higher scale than we can hope the rural church can ever be able to pay. This practically rules out the present policy of a rural evangelist settled in one center, and if we bear this principle in mind constantly we are led to the policy of training lay leadership with a specialized paid worker giving counsel and inspiration to a chain of rural churches.

In the rural movement we should refrain from using any outside funds for any purpose which we have no reasonable hope that the indigenous church, which we are helping into being, can itself eventually support, otherwise we are in danger of hanging a millstone around this new church.

The use of outside funds in a given community should be limited with caution to the extent to which any project helped with outside funds is actually and definitely an aid to the local church in reaching self support.

The rural Church of China awaits stimulus, inspiration and leadership. *Are we willing to pay the price?*

The price is not dollars! But devotion, patience and personal sacrifices. This is one of the priceless treasures that cannot be bought with dollars. It cannot be built with coin. It can only be built with men.

Rural China lacks the dollar, but it has the men. Let us turn our emphasis from mission funds to Christian men and rural men.

THE CHURCH UNION MOVEMENT IN SOUTH INDIA

John J. Banninga

Secretary of the Continuation Committee of the Joint Committee on Union

The present Movement for Union among the Churches in South Indir began in an Evangelistic Retreat after which Bishop Azariah of the Anglican Church and the Rev. V. Santiagu of the South India United Church jointly invited representatives of these two Churches to remain for conference on this subject. They spent two days in prayer and conference and then issued an appeal to the Churches in South India to consider the question of Union. The movement thus had its birth in a spirit of evangelism and prayer where Indian leaders were inspired to seek higher things for the Church of God.

Two Churches responded to this appeal when it was first issued, viz., the Church of England in India and the South India United Church, the latter being already a union of Congregational and Presbyterian elements. Committees on Union were appointed, and negotiations were begun in March 1920, just as the Bishops of the Anglican Church were on the eve of departure from India to attend the Lambeth Conference of that year.

In 1924 the Provincial Synod of the Wesleyan Methodist Church decided to enter the negotiations and in February 1925 their representatives first sat with the representatives of the two other Churches. Since that time all three Churches have been parties to the negotiations.

Early in the negotiations the extent of the union was limited to South India where four dioceses of the Anglican Church, four districts of the Wesleyan Church and eight councils of the S.I.U.C., occupy territory in the Dravidian country. While there is little overlapping of territory there is constant travel back and forth between the areas of the three Churches and in all the larger cities at least two of the bodies have Churches. In Madras City all three are represented by at least three Churches each.

The membership of the three Churches is almost entirely drawn from a people that are united in race, language, customs and cultural inheritance and they would form a natural regional Church.

The total community connected with the three Churches is not less than 760,000 of whom 420,000 are connected with the Anglican Church, 110,000 with the Wesleyan Church and 230,000 with the S.I.U.C.

We find, however, that many in our Churches know so little about other Churches and care so little for union with them that much will have to be done to bring home to them the wrong of our divisions and the blessings of union. Satisfied to continue in their accustomed ways they are loath even to learn of the ways of others and so their lives are not as rich and deep as they should be. A desire for better things must be created in many minds and hearts.

We do not wish propagands to "put something over", but we wish education and inspiration in order that people may go forward into better things. We crave for others what we have ourselves experienced in this wider fellowship.

We have been rather surprised at the interest in our movement that is manifest in many parts of the world. Not only in Great Britain and America has this interest been shown but also on the Continent of Europe, in Australia, South Africa, and in China and Japan. The World Conference on Faith and Order held in Lausanne in 1927 clearly showed that it regarded our negotiations as a great experiment in Church Union.

Dr. John R. Mott after careful study of our Draft Scheme asked for special advance copies for use in his tour in the Far East saying he believed this scheme full of promise for the further union of Christ's Church.

It has been said by not a few that if our movement does not succeed, the whole movemenf for union will be set back for many years. We trust this will not be so, for we feel unequal to to the task, and and trust that others may succeed even though we fail, but we would rejoice if there were no failure anywhere and that Christ's Church could again become one in body and spirit. Therefore we feel that every effort should be made to make this movement successful.

We feel that South India to-day offers peculiar opportunities for forwarding the movement for Church Union, and we hope and pray that no lack on our part will prevent its complete success.

(There follows abudgel and appeal for a total of Rs. 36,000 (G. $ 13,285 or £2,650) for this movement.—ED.)

The Indian National Christian Council Review for May 1929 says:

"We understand that bodies that have been negotiating in South India with view to preparing the way for a union of the Churches there have now completed their curvey of the foundations upon which such a union may be built and have reached unanimous conclusions as to its possibility. Their report, which will be issued immediately, will be read with deep interest and expectation not only in India, but throughout the world. The movement for a union is a very real movement in this country at the present time, and is an indication that a true Church consciousness is indeed awaking. Early in April a group assembled in Lucknow to consider in the North the same question as that which has been considered to such good effect in the South. Among the Churches represented at this round table conference were the United Church of Nothern India, the Methodist Episcopal Church, the (English) Wesleyan Synod of North India, and the (English) Baptist Mission. Amid so much in the outlook in India at the present time that is disturbing and that casts a shadow across the heart, this at least may cheer us—that the constraint of Christ is drawing together His divided Church, so making peace."

NOTES AND COMMENTS

Summer Plans and Attendance at Summer Conferences

Mr. L. D. Cio is visiting Foochow in early July to attend a conference of Christian workers connected with the Methodist Episcopal Church who will gather from all parts of the province to consider the subject of religious education.

Mr. Lobenstine is visiting Peiping in early July in conncetion with the meeting of the trustees of the P.U.M.C. and the Five Year Movement. He expects also to attend the retreat with Canon Streeter to be held at Kuling, August 6th to 14th, and to confer with with the summer residents there in regard to the Five Year Movement.

Rev. K.T. Chung will be obliged to remain in or near Shanghai throughout the summer because of the state of his wife's health. His time will be spent in preparation for the Five Year Movement.

Miss T. C. Kuan will be in Shansi during July and August attending the following conferences and taking her summer vacation at her home near Fenchow:- Students' Conference, Yu Tao Hou, July 1-4; Bible Women's Retreat Conference, Fenchow, July 6-8; Church Workers' Retreat Conference, Yu Tao Hou, July 10-13; Ping Ting Chow Church Workers Retreat Conference, July 15-16.

Rev. Djang Fang will attend the synod of the Church of Christ at Swatow and a student conference at the same place in July, possibly going to Shantung for a meeting in August.

Mr. F.L. Chang will attend a conference of independent Churches in Pingyang, Chekiang, in early July, & later share in the agricultural summer school of Nanking University.

The Secretarial Staff

The Administrative Committee at its meeting on May 28 passed the following resolutions in regard to the Secretarial Staff:

That the hearty thanks of this meeting be extended to the General Secretary, the Associate General Secretary and all other members of the staff for their faithful services in the past.

That Dr. C.Y. Cheng be re-appointed General Secretary and that he be asked to devote his main energies to the promotion of the Five Year Movement.

That Mr. L. D. Cio be re-appointed an Associate General Secretary and be given executive charge of the Business Office.

That Rev. E. C. Lobenstine be appointed an Associate General Secretary.

That Rev. C. L. Boynton be requested to give special attention to collecting and tabulating statistics, while continuing to carry some responsibility for work in the Business Office.

That Rev. K. T. Chung be asked to give the major part of his time to the Five Year Movement.

That all other Secretaries be re-appointed to their former positions.

That as soon as practicable the following additions be made to the Staff:

a. A British Secretary to succeed Dr. H. T. Hodgkin.
b. A Secretary to specialize on Christian Literature.
c. An additional Woman Secretary.
d, A Secretary to specialize on Religious Education.

Movements of Secretaries

Dr. C. Y. Cheng sailed for America on June 15 by the S. S. "President Lincoln" to attend the meeting of the Committee of the International Missionary Council, of which he is one of the two vice-chairmen, the other being the Archbishop of York. This meeting of the I.M.C. will be held at Williamstown, Mass., from July 11 to 21. It is expected to be an extremely important one, inasmuch as sufficient time has elapsed since the meeting in Jerusalem for the Committee to be in a position to see how the recommendations of that gathering have been received, and to consider what further steps can now be taken to give effect to those recommendations. Dr. Cheng will probably remain in the United States until the latter part of the summer. He is expected back in time to attend the meeting of the Administrative Committee in October.

Other members of the staff. During the months of April and May the time of the staff was fully occupied in preparation for and attendance at the regional retreat conferences and the Annual Meeting of the Council.

Mr. Gideon Chen leaves the Council at the end of August to accept a position on the teaching staff of Yenching University.

Miss Lily K. Haass will return to the National Committee of the Y.W.C.A., going full time to its work as National Industrial Secretary. which responsibility she has borne on part time during the past year. Miss Haass was called to the Council in 1925 for three years' work, which has been extended to four, as secretary of the Committee on Christianizing Economic Relations.

New Secretaries. The Council is seeking to fill the vacancies made by the retirement of Dr. Hodgkin and Mr. Gideon Chen, and in addition is endeavouring to find suitable persons for the other positions called for in the Annual Meeting and in the action of the Administrative Committee.

BEAR YE ONE ANOTHER'S BURDENS

Let us give thanks for the evidence in the Regional Conferences and in the Annual Meeting of the National Christian Council that the outstanding result of the events of the past few years upon the Christians in China is a widespread and growing conviction that God is calling His Church in this land to a great act of faith in a united forward evangelistic movement.

Let us pray that every church and Christian organization in the land (not only those that are members of the National Christian Council, but all others that are willing to join in this movement) may unite in special efforts at the present time with a view to the "cultivation among Christians of a deeper knowledge of Christ, of a more intimate fellowship with Him. and of a more courageous following of Him in all the relationships of life".

Let us pray that this may be true of each one of us personally, and that we may be able to pray with St. Paul "that I may know Him and the power of His resurrection and the fellowship of His suffering, being conformed unto His death.....not as though I had already obtained, or am already made perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus ..... Forgetting the things that are behind and stretching forward to the things that are before."

Let us unite with Christians throughout the world in praying for the following objects from the Call to Prayer issued by the International Missionary Council:—

For a Missionary Spirit. That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

For a Spirit of Prayer. That Christian people may learn to pray as Christ prayed and taught His disciples to pray; and that an ever increasing number of intercederes may be raised up until the whole Church is awakened to prayer.

For a Spirit of Sacrifice. That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she sees it.

For a Spirit of Unity. That the whole Church of Christ may desire and experience a new unity in Christ.

For the Gift of Interpretation. That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

For Courageous Witness in Moral Questions. That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.